

## DOMESTIC MISSIONS

OF THE

# Protestant Episcopal Church.

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FEBRUARY, 1858.

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**Put ye in the Sickle, for the Harvest is Ripe.**

THE harvest not only is plenteous now, but ripe and ready too. For in our spreading borders we have heard the voice of weeping and lamentation, mourning over disappointed hopes, and crying out, in bitter vexation of spirit, "All is vanity." When worldliness has sown the wind and reaped the whirlwind; when material plenty and prosperity have laughed at mental suffering and pressing want around; when the heavy blight upon so many lines of railroad, seems to cry in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God;" when the rush and fever of reckless speculation are stayed, and cooled by losses and reverses, which show even to worldly minds, things as they are, in truth and soberness; then will many a heart seek in the field of the Gospel for its hidden treasure, which they had sought in vain in corner lots and cherished claims, and for joy, will sell all that it hath, and buy that field, with its treasures of hope and peace. Verily these trying times will be, must be, an effectual

preacher on our western soil, and in all our distant borders ; for "in the day of adversity men will consider," and when "deep calleth unto deep," they "will see the rod, and who hath appointed it." Can there be, then, a more favored time than now, to push on with vigor our Missionary efforts and conquests? Never will the good seed fall on better soil, than in the hearts which God maketh soft by the hand of His loving correction. When the world fails, the Gospel grows more precious and dear. On disappointed earthly hopes the light of heaven is breaking. The cry of the lowly One, is still to the weary and heavy laden, "Come unto Me, and I will give you rest." In such a cloudy and dark day, many is the heart which will welcome the cry in the wilderness, "Comfort ye, comfort ye My people, saith your God." Then open wide the temple gates, and crowds of weary pilgrims will enter in, and praise their Great Deliverer there. Blow clear and strong the trumpet of the Gospel, in its grace and peace, and sorrowing multitudes will welcome and obey its sweet and soothing voice. "Put ye in the sickle," then, ye sad sowers and reapers, for ye shall rejoice together, when, having gone forth weeping, bearing precious seed, ye shall come again, bringing your sheaves with you. "Put ye in the sickle," then, ye who in faith and love are pouring forth your earnest prayer to the Lord of the harvest. "Now is the accepted time" for fervent prayer, and liberal gifts, and vigorous efforts, in all our Missionary work. "Now is the day of salvation" for many sad and waiting souls, who are longing for the message and the blessing of peace. When God is crying, in our hearts, "Put ye in the sickle," shall we suffer the harvest and vintage to fail? The voices of the wilderness, and of eternity are crying, loud and long, "God forbid!"

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### *Another Pioneer has Fallen.*

IN our last we mourned two veteran warriors, falling with their armor on, and going to their rest and victory, way-worn and weary. We now lament a youthful champion of the bor-



der, true, earnest, and faithful, who at the early age of thirty years, has "fought a good fight, and finished his course." The Rev. Hamilton Pratt, late Missionary at La Grange, Columbus, and other points, in Texas, is no more. In the following letter, from the *Church Journal*, we give the only particulars that have reached us, of his death—in which we have a feeling tribute, from a friendly heart and hand, to the worth and memory of a faithful brother:—

GONZALES, TEXAS, Dec. 19th, 1857.

Messrs. Editors:—Another of our pioneers is down. REV. HANNIBAL PRATT, Missionary at La Grange, Columbus, &c., departed this life, at the latter place, on the 11th inst., aged thirty years and sixteen days. Mr. Pratt was born in Tinmouth, Vt., where he spent the first seventeen years of his life. In November, 1844, he came to Matagorda, where his uncle, Caleb S. Ives, then had a school and a church. He continued with him, as scholar and assistant, till 1848, in September of which year he entered the Freshman Class of Trinity College. His standing there, both as a student and as a man, was high. At the beginning of his senior year, 1851, he was compelled by ill health to lay down his books, and return to Texas. He was ordained Deacon, by Bishop Freeman, in 1854, at St. Paul's College, of which he was one year Rector, and Priest in the following year. This writer knew him, in a friendship which, beginning in college, continued to grow for nine years. He was one of those rare men who are more likely to do a kind and noble action in circumstances where the world can never hear it. His heart and purse were both open, too open for his own interest. His disease was hastened by over-work and care. He insisted that his mother and sisters should be with him, if they desired it, nobly sacrificing his own advancement to their comfort. He told his friend, on his death-bed, he had no care left but for them: "he had long been accustomed to *rest* in the Gospel which he preached, and it did not fail him in the hour of his need." Verily his days *shall* be long in the land which his Lord hath given him! and if God buries His workmen, He thus carries on His work.

L. H. J.

In another part of this number, we have the last report of Mr. Pratt,\* in his self-denying and exhausting labors, a worthy kinsman of the noble and devoted Caleb S. Ives, true to his name, "*for he followed the Lord fully.*" As he was "faithful unto death," this earnest voice from the distant Colorado, and the vast imploring field of Texas, in the concluding paragraphs

\* See page 75.

of the report, are worthy of deep attention, and faithful pondering, and are earnestly commended to the ministers and members of the whole Church. By this last and dying plea, for the field of his choice, and his love, "he being dead, yet speaketh:"

"What is our Church doing to meet the urgent wants of this extensive Missionary field? We have only ten clergymen in all Texas, and no Bishop. The number of our clergy is yearly decreasing, *either by death*, or for the want of a competent support, to older and more favored Dioceses. It is a dark time for the feeble remnant. Still we will continue to labor, in prayer and faith, for the dawn of a brighter day, the prosperity of our Zion.

"Our population is increasing with almost unexampled rapidity. Other Christian bodies around us are growing stronger daily. Were it not for their Missionary spirit and untiring zeal, thousands would go down to their graves without any religious privileges. One of these has, I am informed, four hundred ministers;—laboring within the same limits, limits which would bound forty Connecticut, we have, of Rectors, ministers, and chaplains, all told, ten clergymen, and no Bishop."

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### Maine.

#### *Brunswick—Rev. W. S. Chadwell.*

THERE has nothing occurred in the course of the year that I can report as being of general interest to the Church; the town being a very quiet one, every thing in it has a similar character. The Church however, is, I trust, exerting its influence here, and will continue to be felt, as in times past, to be an instrument of much good.

As a mark of the interest of those connected with the parish, I may mention, that during the past fall an alteration has been made in the Church edifice, which has very much improved it, both in regard to speaking and hearing. The Church is cruciform, and had an open roof. Much difficulty was experienced, both in speaking and hearing, from reverberation. This has been entirely remedied by making an arched ceiling, thereby shutting out a considerable space in the roof. The alteration proves in every respect successful, and to the eye of many, renders the Church more beautiful than before. I think I may venture to recommend this method as a cure for reverberating Churches with open roofs.



*Calais—Rev. J. W. Durell.*

SINCE my last report it has pleased God, in his wisdom, to visit us with trouble and to bring distress upon us. Our oldest boy suddenly died, and in little more than a month his brother was called from us to join him in Paradise. This double bereavement, so peculiarly sad in many respects, though hard to bear now, will, we trust, be the means of spiritual and lasting good to us and to those with whom we are permitted to labor. The great kindness and true Christian sympathy manifested towards us, on the part of our people, in this time of severe trial, strengthened the former bonds of attachment, and rendered them dear to our hearts beyond the power of words to express. With new zeal, and love, and hope, shall we labor with and for them. Now, as never before, we can share their feelings of sorrow and spiritual need. With all our causes for sadness and grief, we have also many causes for joy, for our labors seem not wholly in vain; the word spoken falls into many an honest and good heart, and brings forth fruit to the honor and glory of Christ our blessed Lord.

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 Georgia.
*Rome—Rev. W. H. Clarke.*

THE affairs of my little parish have gone on very pleasantly during the last half year. Nothing very material has occurred to affect its growth, whether favorably or unfavorably. I feel, however, that silently, and without observation, the influence of the Church, direct and indirect, is becoming stronger here every year. As its character and claims are better known, it is looked upon with more favor, and increased interest is taken in its concerns. The number of those who *drop in*, now and then, upon our services, is gradually, but slowly enlarging. On Christmas day I had the happiness to admit two ladies, who had been confirmed some time previously, to the Holy Communion. Three young men in my parish are earnestly looking forward to a visit from the Bishop, in order to their Confirmation and admission to the Lord's Supper. Several others, also, are thinking more or less seriously, upon the same subject.

I feel that I may safely report a decided spiritual growth among a part of my people—enough to enable me to thank God and take courage.

The "times" have affected injuriously the business of some of my most zealous members, and the ability of the parish to provide for itself, is perhaps, somewhat less than at this time last year.

*Emmanuel Church, Athens—Rev. Dr. Henderson.*

In the past year there have been twenty-one baptisms, of which eight were adults ; twenty-five persons confirmed, three others being absent from sickness ; and twenty-two added to the Communion. Ten communicants have removed, one died, and one admitted to Holy Orders.

The night-school was resumed, after an interval of a few weeks, about the first of October, with an increase both of interest and of numbers. The capacity of the room has been, on several occasions, insufficient for the due accommodation of pupils and teachers. The destruction, however, of our large cotton factory, several weeks since, and the general stagnation of business, have led to the removal of several families, and thus diminished our number. The factory will probably be rebuilt in the spring. A short summary of the prominent news of the day from the secular papers has been found interesting and attractive to the older pupils, their friends and parents, who attend the religious services, at the close. The Bishop visited the school and expressed great interest in its operations.

During the month of November, at the request of the Bishop, I spent a week in the Parish at Madison, and was greatly gratified at the tokens of interest created, under God's blessing, by the ministrations of my friend and pupil, your Missionary at that station. While there I preached twice, and administered the Holy Communion.

Our Church has been furnished with a beautiful set of lamps for Kerosine oil, through the liberality of A. K. Childs, Esq., one of our parishioners. A donation of Prayer-Books is also gratefully acknowledged, from the Bishop White Prayer-Book Society of Philadelphia.

We are indebted to Dr. Easter and Mr. Walsh of the University, and Dr. Moore, our senior Warden, among others, for valuable assistance in our night school.

We here append a notice of the Night School mentioned in the above report, from the *Southern Watchman*, published at Athens, Georgia.

## NIGHT SCHOOL AT THE FACTORY.

"It has been our intention for a long time past to call public attention to this school. We are informed that much good has been already accomplished. We mention it in the hope that in other communities the experiment may be tried with equal success. We cannot suffer the occasion to pass without saying that the thanks of the whole community are due to Dr. Henderson, Pastor of the Episcopal Church in this place, whose ac-



tive benevolence set the ball in motion, and whose self-sacrificing zeal does not abate in the good work.

"One of the difficulties in the way of universal education is the fact that many of the children of the poor being compelled to work for their living, have no time to go to school, even though their tuition be gratuitous. These free night schools obviate this difficulty, and we should be glad to see them put in operation wherever children are found needing, and willing to receive instruction."

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### Florida.

#### Monticello—Rev. W. E. Eppes.

THERE is an organized Sunday School in constant operation; pupils between twenty and thirty, nearly equally divided between white and black, who are instructed at same time and place. There is a *Missionary Box* kept by one of the teachers, into which the children cast their mites, from which I have three dollars already for *Greece*. The children read the *Carrier Dove*, sent them by a youthful communicant of St. John's Church, Tallahassee, who is full of love for souls, and zealous in striving to do good. May the dew of grace refresh her soul, and many young Missionaries arise, even from this sterile field, "to preach the gospel to the poor."

I have established a Sunday School also within a mile from this place, at a Factory, where the people too literally "sit in darkness," if ignorance, irreligion and vice cast infernal shadows. Here we ought to have fifty or sixty children, but the number varies from fifteen to thirty or thirty-five. Those who read unite in the confession and other prayers, Psalms for the evening, and a hymn. The Bible, Prayer Book and Spelling Book are here our texts. We owe much, at this point, to an Irish Churchman, a veteran Sunday and Parish School teacher. This worthy brother, after laboring hard all the week in a school (five miles from his residence), where he will teach the young how to cleanse their way in the use of the Divine Rule, *God's Word, walks home*, and is ready to do what his hand findeth with all his might, on the Lord's day. Surely, a Providence brought him near us, and earnestly do we pray that the same power may long detain him. He is our only *male lay* Missionary. With a salary of only three or four hundred dollars a year, he finds time to do more hard work than all our busy, wealthy planters. *His* plantation, we may hope, is *above*—where are no poor, save the poor in spirit, whose is the kingdom of heaven.

It has been nearly two years since our Bishop paid this little flock a visit; there *were* five or six candidates for Confirmation; how it may be when he *does* come, we cannot say. Our communicants are eighteen—scattered all—two male; sixteen female.

All that is done, or ordered, or thought of, must come from the Missionary, or the faithful little band of those who were last at the grave and first at the sepulchre. So we do little—grow slowly—look very mean. But still I see more hopefulness, more energy, and a stronger disposition to combine, to form at least a co-working *sisterhood*, who shall be thoughtful about eternal things. May we have the prayers of those who love to pray for the *needy in spirituals*.

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### Alabama.

#### Auburn—Rev. Edmund Denniston.

BEING appointed early in June as a Missionary to Auburn and adjacent towns, since that time I have not missed a single day, but officiated regularly at these places; and am very much encouraged with the prospects for the increase and extension of our Church. My time now is pretty much taken up with travelling, and preaching the Gospel. The following are my appointments for each month: first Sunday in the month is spent at Onoichee; second at Tuskegee; third at Yonges; fourth at Auburn; fifth at Tallassee. West Point, Girard, &c., are visited on week days.

The largest of the above mentioned towns is Tuskegee—a place of about three or four thousand inhabitants. The next in size is Auburn—about two thousand inhabitants. The other five places are small towns.

On my Missionary field I have two regular church-buildings, enough of money subscribed to build a third, and by next spring, with the blessing of God, I expect to have two other Churches organized, and a goodly number of candidates confirmed. The great want out here is laborers, as the field is already white to the harvest.

The Bishop lately visited us and confirmed twenty-nine persons—ten white, nineteen black. I believe the Lord is blessing the work, for whenever service is held, large and attentive congregations flock thither; and the people generally feel deeply interested in the services of our Church, as she stands distinguished from all Papal and Puritan innovations, and as she adheres so firmly to the pure doctrines of the Cross. I know of nothing now, but the hearty co-operation of both minister and people to make out of this Missionary field, in the course of one or two years, several self-supporting Parishes.

May God continue to bless all the feeble efforts made for the glory of His name, and the extension of His Church.



## Ohio.

*Tiffin—Rev. W. H. Cooper.*

IN addition to what I stated in my last, I have not much of interest to add. My Sunday-school has increased in numbers and in interest. Last summer we had a large school, but I found it composed, in some degree, of members of other schools, who attended ours in consequence of its being held at a different hour. This was not like making satisfactory progress, as those that joined would be no substantial gain to us as a Church. We now hold our school in the morning, and it numbers about sixty-five pupils whom we call our own, and eleven teachers. I think the number will increase; it certainly would if the children were uninfluenced by their parents. Our chorister has lately given, with much pains, weekly instruction to the children in singing, especially the chants; and in this way we hope to train them up to a familiarity with and love of our service, which nothing can eradicate.

The congregation continues good, but somewhat weakened in consequence of the starting of a Baptist, and the revival of the Presbyterian organization. This has taken away some of our pew-holders, but their place has been partially filled by others, so that I trust we may hold our ground. Spiritually this is a very hard field, and I mourn over the absence of vital godliness. Men are more ready to give theirs than themselves to the Lord. Yet I labor in hope of seeing the precious seed bear fruit.

I think of proposing at Republic to-morrow to give them regular services throughout the year. There is a fine field there. Our congregations are large, and there is apparently much interest, with a goodly nucleus of Episcopalians. I shall have no scruple at giving them one-fourth of my time, if found advisable, by virtue of your Missionary allowance.

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Kentucky.*Versailles—Rev. J. W. Venable.*

My last report was made the 1st of July, accompanied with a request for one month's leave of absence, that I might bring my sick family from Tennessee. This privilege was granted me by the Board, and the short respite from study and parochial duties thus obtained, proved highly beneficial to my health, enabling me on returning to enter upon my labors

with additional energy. The Church was closed but two Sundays, as my clerical brethren of neighboring parishes kindly officiated upon the other two.

While in Tennessee, I preached once in Christ Church, Nashville, and at another time read service and baptized two children.

In September last, in company with Rev. Mr. Berkley, of Lexington, I visited Mount Sterling, a town about fifty miles distant, and found quite a church spirit pervading the community. We held two services, which were well attended; and before leaving had the promise of about \$2,000 towards building a Church there. Since then, a parish has been organized, and arrangements are being made by our Diocesan agent, the Rev. Mr. West, to give a semi-monthly service at that point.

Last month I visited Harrodsburg, (about thirty miles distant), and preached in the Court-house to an attentive congregation. The Rev. Mr. Maury, of Danville, preaches in Harrodsburg one Sunday in every month. A parish has recently been organized, and there is much hope of building up the Church in that community.

My vestry are making an effort to raise funds sufficient to build a parsonage here. Half the amount needed has been pledged already, and with the aid of friends outside the parish, the work may be accomplished during the coming year. This would give permanency to the Church, by creating a home-feeling in the hearts of the Missionary and his family, which can never exist so long as they are compelled to board. On the second Sunday in Advent the Bishop visited our parish, preached twice, and confirmed four persons. The Church was crowded with an attentive congregation, and many went away for lack of room. Among the candidates was a young lady from Boston, Massachusetts, and another from Bangor, Maine. Both had been trained in different fields, and yet, in this far-off land, where the Church of our love is despised and ridiculed, they had the firmness to declare themselves on the weaker side, and to confess their Lord in the Apostolic rite of Confirmation. A third candidate was the first fruit of our Sunday-school. Our Advent collection was an improvement on the Easter offering; in spite of the hard times—the amount was \$26 70.

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*Danville—Rev. M. F. Maury.*

The last year has been one of discouragement, and it is necessary to add a word of explanation.

During that period we have lost four families and seven communicants by removal, which, taken in connection with the fact that a parish has



been organized at Harrodsburg, where there are ten communicants formerly registered at Danville, reduces our present number of communicants to thirty, although there have been several added.

I have had a monthly appointment at Harrodsburg, preaching twice on Sunday since March last, and intend soon to divide my time between the two points. I feel encouraged at the prospect, and believe we shall, in time, have a church in that town, which numbers about 2,300 inhabitants. The congregations are good, and increasing regularly, although we hold services in the Court-house, which is illy adapted to the purpose. Hereafter I shall report the two parishes separately. Owing to the fact that I am compelled to resort to hard labor, on a small piece of land, for the support of my family, I cannot devote as much of my time, in the week, to Missionary work as I could wish. Still all is done that I can do, and I never allow my own work to interfere with my duties as a pastor.

I shall be glad to receive my stipend at your earliest convenience, as it is almost my only reliance, aside from my own exertions and daily toil in field labor. I do not say this in a complaining spirit, but the Committee wish to know the helps and hindrances of their Missionaries, and as I have none, or very few which come from man, of the former, I must needs speak of the latter, which I trust I may be enabled to endure for the sake of those who may come after me.

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## Illinois.

### *Waverly and Chesterfield—Rev. Walker Dresser.*

Soon after I last reported the Bishop visited the two stations, of which I have charge, officiating once at each, before large and attentive congregations. It is worth mentioning, as an indication that the Church is beginning to be favorably regarded, that the District School, at Chesterfield, was dismissed on the afternoon of the Bishop's visit to that place, in honor of that event, and that all might attend the services; also, that of a considerable company, who waited on him to pay their respects, and spend the evening, a great part were Congregationalists. Two persons, who were expecting to be confirmed, did not present themselves.

I spent the last Sunday in August at Carlinville, holding service in the Seminary. The attendance was large, and the responses very well sustained. There are quite a number of families there attached to the Church, anxious to have its worship established among them, and ready to do all they can to effect that result. Carlinville is an active, growing place, of 1,500 or 2,000 inhabitants, on the Chicago and St. Louis Rail-

road. There is in course of erection there a Presbyterian Theological Seminary, and in contemplation a Methodist Female Seminary. There are four fine lots—the finest, indeed, in the place—belonging to the parish, on which it is thought a Church may soon be built, if the services of a clergyman can be obtained. In all respects the opening at Carlinville seems very favorable. I have accordingly agreed, by the advice and with the consent of the Bishop, to go there, and take that place, in connection with Chesterfield. Either of these places is more promising than Waverly, besides being not near so distant from one another, as Waverly is from either of them. The charge of the latter place I propose to relinquish, though not without many regrets at leaving a little band of Church people, to whom a residence of two years has made me quite attached.

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### *Michigan.*

#### *Jonesville and Hillsdale—Rev. L. H. Corson.*

SINCE June 1st, to which time this report extends back, I have officiated twice each Sunday in Jonesville, till the 1st of August; since which time I have officiated at Jonesville in the morning, and at Hillsdale in the afternoon of each Sunday. The services for the chief festivals of the Church have been held at Jonesville.

This latter place, unlike most other Western villages, reached a maximum of population some years since. The result is, that its population generally are fixed in their religious attachments; and yet, by God's blessing on my labors, my little flock has very much increased in numbers since my last report. I have a class ready for Confirmation here, and another at Hillsdale; and I have under instruction a class of fourteen young persons of both sexes, in Scripture interpretation, and the peculiar doctrines and usages of the Church. I find this a most efficient means of training the young members of my flock in the way they should go.

The Churchmen of Hillsdale labor under many embarrassments. They have no house of worship. To the inconvenience of the Methodists of that place, they have used their house of worship in the afternoon of each Sunday. It is doubtful whether they will consent to our continued use of it.

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#### *Howell and Hamburgh—Rev. H. Banwell.*

SINCE my report of last July, I have continued to officiate regularly at the two Stations, Hamburgh and Howell. It gives me pleasure to state, that we are steadily progressing in each of these places. At Hamburgh,



especially, the improvement, both spiritual and temporal, has been remarkable. It is, perhaps, the more noticeable because of the very feeble condition of the parish when it was first placed under my charge, a little more than a year ago.

At a visitation of the Bishop, on the 12th of October last, nine persons were confirmed; this nearly doubled the number of communicants. Since that time others have been giving their attention to the subject, and I trust soon to form another class for Confirmation in the spring. Indeed the prospects of this little parish were never better. The attendance upon the service is very good, having increased nearly twofold. Prejudice is wearing away to a considerable extent among those around us, and kindness, good feeling and liberality, seem generally to prevail.

But not only do we witness these satisfactory evidences of advancement in a spiritual point of view, but in its temporal affairs also, there is a marked change for the better. Among other improvements the Church has been thoroughly re-painted, within and without; this has been done at the sole expense of two zealous and devoted members. And through the efforts of another venerable and devoted servant of God, a fine bell has been procured, of good size and excellent tone. It is the gift of a few kind friends at the East. And now, for the first time since this soil has been trodden by the foot of man, do our hills and valleys echo with the sound of the Church-going bell.

At a special visitation of the Bishop, on the 8th inst., your Missionary was admitted to the Order of the Priesthood, and it is now designed that the sacrament of the Lord's Supper shall be regularly administered.

At Howell we have just organized a Church, under the title of "All Saints." It will be necessarily some time before we can think of building, not only on account of the stringency in financial matters, but for the reason that the citizens have already contributed largely for this purpose to the various denominations, there being no less than four houses of worship in a population of less than a thousand. Still we look forward to the time when we shall be able to worship in a house of our own.

Through the indefatigable efforts of one of our ladies, a Melodeon has been purchased by subscription, and now contributes greatly to the attractiveness and beauty of the services.

I will mention, too, that a present of a handsome surplice has been made me, by a lady in New-York.

In addition to my regular appointments at *Hamburgh* and *Howell*, I have recently established an evening service at the village of *Brighton*, an intermediate point, about eight miles from the former, and ten miles from the latter. Though there are but two or three communicants in the vicinity, considerable interest is taken in the services by the citizens generally. That the Great Head of the Church may continue to bless our humble labors, is my fervent prayer.

## Wisconsin.

*Stevens' Point—Rev. T. Greene.*

SINCE my last report I have devoted my time to my parish here ; and in making short tours to different places in the Pinery, visiting the scattered families of the Church—endeavoring to keep them in the unity of the faith “once delivered to the saints.”

The congregation at Stevens' Point has so increased as to demand an enlargement of the Church edifice; but the want of means prevents the work being done at present.

The Sunday-School is in a prosperous condition.

A new room, eighteen feet square, is being added to the parish school-house.

I have visited Warsaw six times—held twelve services; preached as often—and baptized two children. The people are making preparations to build a church in the spring—some of the lumber being already on the ground. They are yet without a minister—being too poor to do anything towards supporting one.

I have not held any services either at Mosinee or at Jordan, owing to there being no place suitable for the purpose.

## Iowa.

*Des Moines County—Rev. J. Batchelder.*

I HAVE been actively employed in my accustomed duties, since my last semi-annual report, to the best of my ability and opportunity, although it is to me a most painful fact, that the attention I am constrained to give to secular affairs for a livelihood, is frequently, during the summer season, a sad hindrance to my Missionary work. I hope and pray, that God may give me health and opportunity to redeem the time the coming winter.

The absurd practice of the people in the rural districts of holding camp-meetings during the warm season, in almost every neighborhood, is a serious obstacle to the regular ministrations of the Gospel during that period. While the evils are manifold and obvious, the good is questionable.

I have half-a-dozen places where I am accustomed to hold the services of the Church, and to preach ; where the attendance is good, and the regard serious ; where, I trust, good is done to the souls of sinful men, and where, with God's blessing on the faithful ministration of his ordinances,



the Church may be established. It is my daily prayer that I may be useful in the ministry of the Gospel of the Son of God; and, although I have endured many privations, and suffered many hardships, and labored near twenty-five years, where no one else would go, and always without a salary, except the small Missionary stipend, still, were I to live the time over, I would not choose a different course. Oh, that God's ministers could duly feel their urgent duty to preach the Gospel to every creature!

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*Fairfield, &c.—Rev. P. A. Johnson.*

SINCE my last report of the work in Fairfield, I have spent much of my time in looking after the building commenced before my coming here. The work has been slow on account of the few connected, and the want of money. The building is now covered and enclosed, and we hope soon to have the ceiling plastered, so as to have it in use this winter. We have worshipped in a school-house, on every second Sunday, with but few intermissions—at which time I was absent in the East, and while there collected about three hundred dollars from some friends. The rest of the funds have been raised here, by means of fairs and collections. A great deal of zeal has been manifested from the first, on the part of the members, and I have devoted much of my time to the same, and have procured all the means in my power, that we might have a place of our own and be able to work to more advantage. There is a railroad now nearly completed, from (Burlington) the Mississippi River to this place, and it will, no doubt, be the means of many settling here, who will be glad to find an Episcopal Church, or who may remain for the sake of the Church; for it is not a common thing to see our own Church edifices in the smaller towns west of the river.

Thus far our numbers have been reduced by the removal of two families and individuals.

In the summer, when visited by the Bishop, there were three persons confirmed.

When it may be our privilege to have the Church finished and ready for consecration, it would not be possible to say. We shall be thankful to have it made comfortable for winter's use. We are thankful, also, to have done so well.

I have made several visits to the town of Washington, about twenty-eight miles from Fairfield. There are several families there connected with the Episcopal Church; most of them are Irish. Efforts have been made there towards building a Church, but the work stopped with the foundation. Thus far we have held services in the Court-house. A railroad is nearly finished to this place from Muscatine.

*Cedar Falls and Waterloo—Rev. B. R. Gifford.*

THESE towns are situated on the Cedar River, about seven miles apart, and such are their natural advantages, that they seem destined to become places of great importance.

During the first three months I held service every Sunday morning, in the new court-house, at Waterloo, and in the afternoon at Cedar Falls. But recently I have made a change for the winter. I am to go to Waterloo every alternate Sunday, and preach twice; in the morning on the east side, and in the afternoon on the west side of the river,—and each intervening Sunday twice in the village of Cedar Falls.

Our congregations have generally been large, attentive, and solemn. The choirs chaunt all the usual parts—the responses are full, and the people seem interested.

Here at Cedar Falls we have established a Sewing Society, consisting of forty or more members.

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*Minnesota.**St. Anthony—Rev. C. Woodward.*

SINCE my return here, with my family, in the month of June, my labors have been given entirely and without interruption to this station.

Besides regular morning and evening prayer, with sermons, on Sundays, the Church has been open for prayers on all the Holy Days; and, until the winter set in, once or twice every week, on prayer-days.

The seats in the Church have been nearly all taken, and the general attendance has much improved. At the late Sunday evening service, in particular, the congregations are uniformly *full*.

The Sunday-school, which has increased from half a dozen to thirty scholars, and has an average attendance of nearly twenty, opens every Sunday morning at 9 o'clock. For the present it is under my sole supervision and instruction, and is engaged in its first task of learning the "Catechism," in which the children are making good progress. The Sunday School library contains but thirty volumes, and needs much to be increased.

A Bible class, which has been recently organized, meet me on Sunday afternoons at 3 o'clock.

Besides an increase of the parish library, which now consists of about a dozen volumes, I have great need of *tracts*, for general distribution.



This town extends nearly three miles along the east bank of the Mississippi. The Church occupies a nearly central position, being situated between what are called "the upper," and "the lower town," yet the parish, with the population, is much scattered: and accordingly the labor of parochial visitation is very considerable. Among the inhabitants there is a large number of Germans and Canadian French, with whom I could probably make good use of some Prayer Books in these languages.

The unparalleled financial difficulties, which have disabled and depressed so many in all parts of our country, have been, and still are, very severely felt here, and as well by parish as people. A subscription for repairing the Church and liquidating the existing debts of the parish, was in circulation, and had reached the sum of \$200 when the crash came. The subscription itself could then be pushed no farther; yet of the amount subscribed over three quarters have been since paid.

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*Hastings—Rev. T. Wilcoxson.*

Since Oct., 1856, I have baptized three adults and eighteen infants and children, in St. Luke's Parish, Hastings; two children at Medford in Steele county, and one child at Cannon Falls, in Goodhue county, making twenty-four in all.

Eight persons have been confirmed; six at Hastings and two at Faribault.

Seven persons have been admitted to the Communion; five at Hastings, one at Faribault, and one at Cannon Falls.

The number of Communicants, as far as I am able to report, is as follows:

Hastings (including eight or ten miles around)—one deceased—forty-three; Cannon Falls, five; Lewiston, two; Northfield, seven; Faribault, five; Owatonna, three; Baucraft, one; Red Wing, one; Total, sixty-seven.

I have married four couples, and have attended thirteen funerals.

Our Sunday School now numbers six teachers and twenty-four scholars.

Our Church was first opened for service on Sunday, the 16th of November, 1856. Since then we have had the weekly Offertory. The offerings have been as follows: For current and incidental expenses, \$104 04; Domestic Missions, \$38 02; for the poor, \$34 35; for lamps, \$13 05; Indian Missions, \$6 20; Nashotah, \$6 13; Diocesan Missions, \$5; Foreign Missions, \$2; Total, \$204 79.

To these may be added two donations to the Missionary, one of \$76, and the other of \$60, besides many small favors which bespeak the kindness and good will of the people to whom he ministers.

During the same period, about \$900 have been paid toward our Church building, by members of the parish and other citizens of the place. A fine toned bell weighing 700lbs, has also been given by Alexis Bailly, Esq., one of the proprietors of the town.

Our Church was consecrated on Thursday, the 8th day of Oct., 1857. It was indeed a joyful time for St. Luke's Parish, Hastings. It witnessed the consummation of a work that had been on our hands for two years. We were favored with the presence of our beloved Bishop, who preached an earnest and eloquent sermon, and administered the Holy Communion. We also had the pleasure of having the Rev. Father Gear, the pioneer Clergyman of Minnesota, with us for the first time, and of listening to a forcible and instructive sermon, delivered by him in the afternoon. The other clergy present, were the Rev. Dr. Paterson, of St. Paul, and the Rev. Messrs. Woodward, of St. Anthony, Knickerbacker, of Minneapolis, and Williamson, of Douglas, all of whom took part in the services.

The Church, at whose consecration these brethren assembled, is a neat Gothic edifice, 24 by 60 feet, with a tower at the west end, 8 feet square. It is pleasantly located on one of our main avenues, and is symmetrical in its proportions. It will seat about 200 persons, and can readily be enlarged by the addition of a chancel and aisles so as to accommodate twice that number. Its appearance is equalled by its comfort; having two courses of plastering on all sides and an air chamber between, it is easily warmed; and by a ventilator leading from the arch of the nave into the tower, it can readily be replenished with fresh air.

Its cost has been about \$2,500, \$1,500 of which were subscribed in this place, and \$1,000 were obtained from friends in St. Paul and at the east. It has also cost many weary steps and anxious thoughts. But it is worth all and more than all it has cost. Nor can we be too grateful to those who have aided us in this work. Were it not completed now, we might have been obliged to wait one, two or three years without a shelter of our own.

Next Sunday is the third anniversary of our first services in this place. That service was held in the dining-room of the only hotel the place then afforded. Now we have a Church completed, beautiful and comfortable. Truly we may say, "What hath God wrought?" To His Holy Name be the praise; and to all who have aided us be thanks and grateful acknowledgments. Since our Church was opened I have, by the recommendation of the Bishop, officiated in it every Lord's day. And since the Rev. Mr. Williamson has been located at Douglas, I have held services at Mininger, four miles from this place, every other Sunday afternoon. Once a month I have full evening service with our Sunday School, and catechise the children.

I have also visited Cannon Falls once a month on a week evening for the last three months, and have met good congregations there. I have administered the Lord's Supper there once. This place is eighteen miles

south of Hastings, well located on the Cannon River, and has a population of about 300. The population of Hastings is now about 2,000. The financial reverses have affected it somewhat as they have other places; yet, being the County seat and a good point for business, there can hardly be a doubt but that it is destined to become an important place. Our congregations are gradually increasing, although the town is apparently standing still.

The Festival of the Nativity was a joyful and merry day with us. A Christmas Tree, loaded with gift books and other presents, drew the children of the Sunday School to our house on Christmas Eve: while the services at the Church, both morning and evening, on Christmas Day, were well attended. Quite a number came from six to eight miles to rejoice with us for a Saviour's birth, and to commune at His Holy Table.

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### Texas.

#### *Columbus, &c.—Rev. H. Pratt.*

FROM the date of my last report until about three months since, I continued to hold monthly services at Lagrange and Richmond, and semi-monthly at this place. Brother Dalzell, of Houston, kindly volunteered to supply Richmond, thus relieving me, at that time, of one hundred and twenty miles of stage travel, by night, monthly. This relief was very opportune. I could not have made another visit; for, just then, I had an attack of nervous debility and rheumatism, from which I have not yet wholly recovered. For above a month my illness confined me to my room, and, for the most part, to the bed. Before my health admitted of labor, we were favored with a most timely and acceptable visit from Bro. B. S. Dunn.

At the time of my attack, there were, at the three points, nearly twenty candidates for baptism—colored and white persons. As far as I have been able to give them, my labors among the negroes have been truly gratifying, and, I have reason to believe, beneficial to both owner and servant. By attending our services, they soon acquire more sober, orderly, and attentive ways. At first, they got up some as strange and grotesque "scenes" as were ever witnessed in a barracoon, or even at a camp-meeting. I will "give in" a brief account of my first "experience" in preaching to them.

It was my second attendance in a colored congregation. Everything was novel. After having talked to them about twenty minutes, a large negress "began to get happy." The getting happy spread until most of the congregation were in motion, shaking each other's hands, and keeping time in all their movements, to a wild, plaintive, touching melody. Their words, equally strange, and expressive of their religious feelings and sentiments, were "lined" by one of them with whom it must have been original, for none like them are laid down in the books.



This incident is related in order to acquaint Churchmen abroad with the religious condition of thousands of those who form a large proportion of our population. They are taught that if they can only get happy by singing and shouting, it is all that is required—"they have got religion." This delusion is not confined to that class. It is the prevailing belief among those that pretend to act on Christian principles. The great mass of negroes in the heaviest cotton and sugar-growing regions, are almost wholly unprovided with any religious privileges, and irreligious white men of intelligence, disgusted with the absurd performances they witness, lapse into greater indifference or scoffing infidelity. This is the sad state of things, not among heathen and savages, but among a people at your very door—a people who speak your own language, and have some knowledge of the one true and only God.

What is our Church doing to meet the urgent wants of this immense Missionary field? We have only ten clergymen in all Texas, and no Bishop. The number of our clergy is yearly decreasing, either by death, or, for the want of a competent support, by removal to older and more favored dioceses. It is a dark time for the feeble remnant. Still we will continue to labor, in prayer and faith, for the dawn of a brighter day, the prosperity of our Zion.

Our population is increasing with almost unequalled rapidity. Other Christian bodies are growing stronger daily. Were it not for their Missionary spirit and untiring zeal, thousands would go down to their graves without any religious privileges. One of these has, I am informed, four hundred ministers. Laboring within the same limits, limits which would bound forty Connecticuts, we have, of Rectors, Missionaries, and Chaplains, all told, ten clergymen and no Bishop.

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### Nebraska.

#### *Florence and Nebraska City—Rev. Eli Adams.*

I SEE by your note that a report is expected for the first of January and July. I was in Florence some four months, and organized a Parish under the title of St. James' Church.

By request of Bishop Lee, I then came to Nebraska City. Here we have re-organized the Parish, or rather have organized *de novo* in order to have it incorporated. I hold morning service in Kearny City, and evening service in Nebraska City. We have one candidate for confirmation. The Vestry have invited me to accept the Rectorship of the Parish. Next week will complete six months that I have labored in Nebraska.

I must be in Burlington a few weeks this winter. I expect to start in a few days. I have the Bishop's sanction. I shall return to Nebraska as soon as I can.

## Bishop Kip's safe arrival in California.

By the following from the *Daily Globe*, of San Francisco, it will be seen that Bishop Kip had arrived safe and well, and entered at once upon his duties. The next steamer will doubtless bring us letters from the Bishop.

"At Grace Church, on yesterday, Bishop Kip delivered his first sermon since his return. The occasion was one of peculiar interest, and if it is possible to procure it, we shall respond to the wishes of many of our citizens and publish in full this deeply impressive and interesting discourse."

## A Good Example.

THE following is from the wife of one of our hard working and struggling Missionaries, in a distant diocese. It speaks for itself. If all the daughters of our Zion were like-minded, we should have no lack. *One sixth* of their handsome gifts, and ample allowance, or a little thoughtful, painstaking self-denial from them, would fill our treasury to overflowing, and make both the wilderness and our faithful laborers "to be glad for them, and the desert to rejoice and blossom as the rose."

"The \$5 I enclose is the one sixth of a Christmas gift made to my wife for her services as organist, in our little chapel, by the ladies of the congregation, and which she desires to consecrate as an offering to Domestic Missions."

## Acknowledgments.

DOMESTIC MISSIONS.		
THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from December 15, 1857, to January 15, 1858.		
Maine.		
Augusta—St. Mark's Sunday School..	\$5 00	
New-Hampshire.		
Hopkinton—St. Andrews'.....	10 54	
Hopkinton—St. Andrew's, ½*..		3 00
Manchester—St. Michael's, of which \$5 are ½ of Sunday-school collection.....		22 00
West Claremont—Union.....		5 00
		40 54
Vermont.		
Middlebury—St. Stephen's.....		3 78
Randolph—Grace.....		6 00
Rutland—Trinity, of which \$14 are from Sunday-school, for		

\* Those collections marked with an asterisk are in answer to the Special Appeal of the Board of Missions.

Kansas..... 34 00  
Windsor—St. Paul's,  $\frac{1}{2}$ ..... 2 50 46 28

*Massachusetts.*

Amesbury—St. James'..... 3 53  
Boston—Rev. E. M. P. Wells,  
D. D..... 25 00  
Northampton—St. John's, of  
which \$18 50 are from Sun-  
day-school, for Bp. Scott..... 48 40  
Northfield—"A Friend to Mis-  
sions"..... 2 00  
Pittsfield—Hon. E. A. Newton,  
first semi-annual contribu-  
tion..... 50 00 128 93

*Rhode Island.*

East Greenwich—St. Luke's... 14 00  
Jamestown—St. Matthews'.... 2 00  
Lonsdale—Christ, Miss E. Ar-  
nold..... 1 00  
" Christ, Mrs. Brown.... 2 00  
Manton—St. Peter's..... 8 00  
Providence—Grace..... 48 03  
" St. Andrew's..... 30 38  
" St. John's, of which  
\$210 72 are for the Episco-  
pal Miss. Association..... 217 72  
" St. Stephen's..... 151 07  
Warren—St. Mark's..... 30 13 504 33

*Connecticut.*

Branford—Trinity..... 10 00  
Bridgeport—St. John's, of which  
\$48 are Christmas Offerings  
of Sunday-school..... 83 00  
Bridgewater—St. Mark's..... 3 31  
Fair Haven—St. James'..... 25 00  
" A Member..... 5 00  
Hamden—Grace..... 36 35  
Hartford—"In answer to Ad-  
vent Appeal"..... 10 00  
New Haven—St. Thomas' S. S. 20 25  
" Trinity, of which  
\$8 are for Kansas..... 95 00  
New London—St. James'..... 50 00  
Norwich—"C. A. R."..... 1 00  
Plymouth—Christ..... 8 00  
Roxbury—Christ..... 1 69  
Stonington—Calvary, of which  
\$17 are from Sunday-school 37 00  
Stratford—Christ..... 18 00  
Thompsonville—St. Andrew's... 2 00  
" " "J."..... 5 00  
Waterbury—St. John's..... 90 00  
Westville—St. James'..... 5 00  
Winsted—St. James'..... 6 00 511 60

*New-York.*

Annandale—Holy Innocents... 5 00  
Bay Ridge—Christ, for Episco-  
pal Miss. Association..... 38 64  
Brooklyn—Grace..... 130 10  
" St. John's, A Member. 5 00  
" St. Paul's..... 18 47  
" St. Peters..... 56 27  
Canton—Grace..... 4 00  
Carmansville—Intercession... 33 65  
Cohoes—St. John's,  $\frac{1}{2}$ ..... 8 00  
Cold Spring—St. Mary's..... 8 66

Cooperstown—Christ, Women's  
Sewing Fund..... 23 06  
Fort Edward—St. James'..... 7 79  
Goshen—St. James'..... 39 34  
Greenpoint—Ascension..... 1 25  
Greenville—Christ..... 3 00  
Manhattanville—St. Mary's... 50 17  
Mechanicsville—St. Luke's... 5 25  
Morris—Zion..... 20 00  
New-York—Calvary, collection,  
\$310 90; Wm. Niblo, Esq.,  
\$100..... 410 90  
" Christ..... 115 00  
" Holy Innocents'..... 11 00  
" St. George's, collection,  
\$289 38; a Member, \$1,000,  
1,289 38

" St. John's..... 38 43  
" St. Luke's..... 86 48  
" St. Paul's..... 48 13  
" Trinity..... 74 48  
" Mrs. Ed. D. Phyfe..... 20 00  
Ogdensburgh—St. John's,  $\frac{1}{2}$ ... 15 00  
Philipstown—St. Philip's, in the  
Highlands..... 13 00  
Pleasant Valley—St. Paul's... 2 00  
Poughkeepsie—St. Paul's..... 23 38  
Scarsdale—St. James the Less. 21 80  
Sing Sing—St. Paul's..... 16 75  
South Oyster Bay—Grace..... 5 00  
Stillwater—St. John's..... 1 75  
Stockport—St. John the Evan-  
gelist..... 9 00  
Troy—St. Paul's..... 125 00  
Waterford—John Knickerback-  
er, Esq., by Bp. Potter..... 150 00  
White Plains—Grace..... 42 50  
Yorkville—Redeemer, of which  
\$10 77 are for Indians at  
Green Bay..... 17 88 2993 89

*New-Jersey.*

Milburne—St. Stephen's..... 11 00  
Mount Holly—St. Andrew's... 32 00  
Newark—Grace..... 33 30  
Salem—St. John's..... 46 00 122 30

*Pennsylvania.*

Birdsboro'—St. Michael's..... 3 00  
Butler—St. Peter's..... 5 00  
Doylestown—St. Paul's, Chil-  
dren of Sunday-school... 15 00  
Easton—Trinity..... 6 54  
Germantown—St. Luke's, A  
Member..... 50 00  
Honesdale—Grace, Missionary  
Society..... 20 00  
Mauch Chunk—St. Mark's..... 12 00  
Morlatim—St. Gabriel's..... 4 56  
Muncy—St. James'..... 7 50  
Philadelphia—Gloria Dei, of  
which \$30 are from Sunday-  
school, and \$20 from Mis-  
sionary Fund..... 50 00  
" St. Mark's..... 242 68  
Pittsburgh—St. Andrew's, for  
Episcopal Missionary Asso-  
ciation, of which \$25 are  
from the Ladies..... 61 00  
Pottstown—Christ..... 28 66  
" "In Memory of the  
Seventh Anniversary of the  
birth of A."..... 5 00 510 94



Delaware.

Little Hill—St. John's.....	1 00	
Newcastle—Emmanuel.....	47 43	48 43

Maryland.

Annapolis—St. James'.....	30 00	
Baltimore—St. Luke's.....	58 71	
“ St. Paul's.....	18 29	
“ St. Peter's.....	91 89	
Baltimore Co.—St. Thomas', for Episcopal Missionary Association.....	10 00	
Cambridge—Great Choptank Parish.....	36 00	
East New Market—St. Stephens'.....	2 00	
Kent Parish—St. Clement's....	5 25	
Lappon's Cross Roads, Wash- ington Co.—St. Mark's....	25 00	
Prince George Co.—St. Paul's....	20 00	
Prince Geo. and Charles Co.— St. John's Parish, ½.....	2 50	
Queen Ann's and Talbot Co.— St. Paul's, ½.....	12 50	
St. Mary's Co.—St. Mary's Par- ish.....	10 00	322 14

Virginia.

Franklin—Miss Harriet E. Skin- ner, for Episcopal Mission- ary Association.....	5 00	
Lynchburgh—St. Paul's.....	93 00	
Norfolk—St. Paul's.....	50 00	
Orange Court-House—St. Thom- as', of which \$20 are for Episcopal Missionary Association.....	35 09	
Portsmouth—Trinity, Offerings on Thanksgiving Day.....	50 00	
Selma, Amelia Co.—“A Church- man”.....	2 50	235 59

North Carolina.

Elizabeth City—Christ.....	30 50	
Lenoir—St. Andrew's.....	5 25	
Plymouth—Grace.....	4 25	
Washington Co.—St. Luke's....	1 00	41 00

South Carolina.

Cheraw—Anna Maria Ingles... ..	1 00	
Columbia—Trinity, for South- west.....	70 00	
Richland—“P. G. C.”.....	5 00	
St. Stephen's and Upper St. John's.....	76 00	
Waccamaw—All Saints', for South-west.....	78 00	
“ All Saints', “A. G.” for South-west.....	40 00	270 00

Georgia.

Athens—Emmanuel.....	17 40	
Augusta—St. Paul's.....	51 00	
Rome—St. Peter's.....	18 00	86 40

Florida.

Monticello—Christ, of which \$12 are for Ep. Scott.....	26 00	
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St. Augustine—Trinity.....	20 11	
Waukeenh—St. Philip's.....	13 00	59 11

Ohio.

Ashtabula—St. Peter's.....	7 00	
Portsmouth—All Saints', of which \$5 are for Oregon, collected and contributed by a Little Girl.....	53 00	
Steubenville—St. Paul's, for Kansas and Nebraska.....	11 53	71 53

Mississippi.

Mount Pleasant.....	5 00	
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Kentucky.

Louisville—Christ.....	150 00	
Paris—St. Peter's.....	5 00	155 00

Alabama.

Huntsville—Nativity.....	70 00	
Jackson—St. Luke's.....	11 00	
Marion—St. Wilfred's.....	6 00	
Montgomery—St. John's.....	70 00	
Tuscaloosa—Christ.....	80 00	187 00

Tennessee.

Columbia—St. Peter's.....	12 00	
Jackson—St. Luke's.....	22 70	
McMinnville—Miss Sallie E. M. Reid.....	6 00	40 70

Michigan.

Brooklyn Junc't'n—St. Michael's	5 50	
Detroit—Christ.....	53 42	
Flint—St. Paul's.....	1 00	
Howell and Hamburg.....	5 00	
Lyons.....	20 00	
Marshall—Trinity.....	31 29	
Monroe—S. De Hart, Esq., ½.....	5 00	
Tecumseh—St. Peter's.....	11 50	132 71

Louisiana.

Minden—Additional.....	1 20	
Plaquemine—Emmanuel, * ½ ..	1 75	
St. Francisville—Grace.....	40 00	42 95

Indiana.

Indianapolis—Christ, Offerings of Sunday-school Anniver- sary.....	31 00	
Worthington—St. Matthew's....	2 86	
“C. R. S., a Church- man's Offering”.....	5 00	38 86

Missouri.

Hannibal—Trinity.....	6 35	
Savannah—“A Lady”.....	15 00	
St. Joseph—Christ.....	7 40	
St. Louis—St. George's, of which \$5 are for the Episcopal Missionary Association.....	34 65	
“ St. George's*.....	2 50	
Weston—St. Joseph.....	7 30	78 20

Illinois.	
Chicago—Atonement, for Epis. Miss. Association.....	17 00
“ St. Ansgarius’.....	4 40
Ottawa—Christ.....	17 00
Providence—Zion.....	4 00
Syracuse—St. Peter’s.....	1 70
Tiskilwa—St. Jude’s.....	6 00
	50 10
Wisconsin.	
Beaver Dam.....	3 00
Beloit—St. Paul’s.....	35 00
Green Bay—Christ.....	10 00
“ Oneida Indians.....	8 00
Kenosha—St. Matthew’s.....	15 00
Portage—St. John’s.....	10 00
Sussex—St. Alban’s.....	6 00
Waukesha—St. Matthew’s.....	2 00
	89 00
Iowa.	
Bellevue—St. Paul’s.....	1 50
Dubuque—St. John’s, of which ½ is for the Epis. Miss. Association.....	39 00
Iowa City—Trinity.....	18 10
	58 60
Minnesota.	
Hastings—St. Luke’s.....	10 77
Minneapolis—Gethsemane.....	15 00
St. Anthony’s—Holy Trinity.....	6 00

Shakapee—St. Peter’s.....	25 00
Stillwater—Ascension.....	8 15
	64 92

## Texas.

Brownsville—Advent.....	30 00
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## Arkansas.

Fayetteville.....	4 00
Little Rock—Christ.....	40 00
Pine Bluff.....	1 00
	45 00

## Legacies.

Interest on legacy of Mrs. Lucy Nichols, late of Newtown, Conn.....	24 00
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## Miscellaneous.

Donation from Mrs. S. R. D. . .	5 00
Episcopal Missionary Association.....	200 00
Interest on Kentucky Bonds.....	603 47
Interest on balance from late Treasurer.....	13 19
“ S. R.”.....	3 00
	844 66
Total from Dec. 15, 1857, to Jan. 15, 1857.....	\$7,860 38
Total since Oct. 1, 1857....	\$19,144 91

CORRECTIONS.—In the November and December Number the contribution for the year from *St. Peter’s Church, Pittsburgh, Alleghany Co., Pa.*, should have been, \$66 38; the contribution acknowledged as from *St. Peter’s, Petersburg, Unknown Co.*, with six dollars additional, being part of the contributions from that Church. *St. Paul’s, Basswood Grove, Minn.*, should have been credited with \$5 60; and *St. Paul’s, Douglas, Minn.*, with \$4 50.

In the January Number, *Bordentown, N. J.*, should have been *Allentown*; *Chapel of the Cross, Watertown, Conn.*, should have been *Christ Church*; *St. John’s, Watertown*, should have been *St. John’s, Waterbury*. *Olean, St. James’, W. N. Y.*, \$4, should have been *Olean, St. Stephens*, \$2, the remainder being for Foreign Missions.

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following named Churches and individuals, from the 1st to the 31st December, 1857:—

Connecticut—From Christ Church, Middle Haddam.....	\$11 00
New-Jersey—From Grace Ch., Madison. Morris County, \$21; St. Michael’s Church, Trenton, \$22 18.....	43 18
Pennsylvania—“A Widow’s Mite,” Bloomsburg, \$5; St. Andrew’s Church, Springville, \$2; St. John’s Church, York, \$20; St. Stephen’s Church, Wilkesbarre, \$52; “X,” \$5; Christ Church, Towanda, \$10; St. John’s, Lancaster, \$8 75—total.....	102 75
Maryland—From Christ Ch., Washington, D. C., \$41 67; St. Thomas Church, Baltimore, \$10....	51 67
Virginia—From Miss Virginia Corse, \$5; F. H. Smith, Lexington, \$5; St. John’s Church, Hanover Parish, \$9 25; Christ Ch., Carried over.....	\$208 60
Brought forward.....	\$208 60
Winchester, \$40 10; Grace Ch., Alexandria, \$11 16—total....	70 51
Iowa—From St. John’s, Dubuque....	19 50
Total receipts for the month of December.....	\$298 61
To which add Balance on hand, December 1st, 1857.....	3,519 50
	\$3,818 11
Of this aggregate, the Treasurer of the Domestic Committee has received in same time.....	\$975 00
And there has been paid by the Association for incidental expenses.....	26 05
	1,001 05
Leaving still to be received by said Treasurer, when appropriated by them.....	\$2,817 06

# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

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FEBRUARY, 1858.

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### *FINANCIAL TROUBLES.*

How remarkable the experience of the last few months! "As a dream when one awaketh," so the visions of prosperity and security and wealth, previously indulged, vanished, leaving very many to the sad realization of utter insecurity—involving the utmost perplexity and anxiety, and the ultimate sweeping away of a large portion of the riches which men had called their own. The business world was confounded by the suddenness of the revulsion, for which no man had prepared himself. Every one said it was wonderful; and when we asked how did it happen, men replied, "it was want of confidence." And when we went a step further, and asked what made this sudden, wide spread, and ruinous want of confidence, we got but one answer that was at all satisfactory, viz.: "It is God's messenger." We were entirely satisfied that this was true, and we believe that so to regard it is necessary, in order to receive from this visitation the full force of its instructive admonition.



Uninterrupted prosperity presents temptation in one of its most seductive and dangerous forms. Men become excited by success and lose their sense of dependence. They rush on in eager pursuit of wealth, and forget Him who alone giveth them power to obtain it.

Wealth pursued and gained with no other end in view than the gratification of selfish and sensual desires, is parsimoniously hoarded by the covetous, or made to minister to pride and ostentation by worldly-minded lovers of display. They quite forget that they are stewards only, in the things which they possess; they go on adding field to field, and call the lands after their own name, and gird themselves with pride and say, "Aha! I am rich." They become lavish of expenditure in that which gratifies their taste and desire to be distinguished, but are straitly shut up against any other than small outlays for religious objects, and these small outlays even, are made only because without them one cannot be respectable.

The spirit thus indicated has very largely prevailed; and Christian people surrounded by it have been drawn away and enticed.

The world has been in a rapid whirl of men making haste to be rich, and eager in the pursuit of pleasure, and these have created a powerful current of worldliness, against which Christians have found it hard to contend. Few, comparatively, have been able to resist it absolutely, and to maintain throughout a holy moderation and simplicity in manner of life and conversation. Most have yielded more or less to it; and instead of a holy emulation in works of mercy and charity, and prudence in the management of affairs, with a view to giving more largely to the cause of Christ, there has been, in far too many cases, a rivalry with the worldly in extravagance for selfish ends.

This spirit has been rebuked by the disasters which have reached all classes of persons, and a lesson has been given us full of wise counsels and instructions.

It began with want of confidence between man and man—

we hope it will end in want of confidence in the things themselves—want of confidence in the stability of worldly riches—want of confidence in the delusive promises held out to eager pursuers of worldly gain, and want of confidence in any measure of worldly conformity which shall tend to draw the heart away from its chief good.

We feel at liberty to discuss these matters here, simply for the reason that they have a bearing upon the interests which are here advocated. The work which we seek to set forward is, “the extension of the Redeemer’s Kingdom.” The instrumentalities employed, so far as human means are used, are the gifts and offerings of Christian people. They relate to personal consecration to the work, to contributions in money, and to prayers and intercessions in its behalf. It is evident that the measure in which these are likely to be gained, depends upon the spirit which pervades the Church. If a worldly spirit prevail, then will every form of offering be affected; few will be disposed to peril their lives for Christ’s sake; contributions will be small in proportion to real ability, and prayer will languish in many a heart pledged to Christ by holy covenant.

This, we fear, has been the condition of things with us in times past; therefore God has come nigh unto us in judgment, and has taken away from many, a large portion of that wealth with which they might have served Him. His visitation urges in language most emphatic, the admonition, “Love not the world, neither the things that are in the world.” “Set your affection on things above, not on things on the earth.” Will men listen to the admonition so urged, and lay to heart the lessons of wisdom thus communicated? This is most devoutly to be hoped for; and if it be realized, then will they who have the oversight and management of the work of Missions, and all who love that work, have reason to rejoice, for the fruits of admonition so improved will be, more liberal gifts, more of personal consecration and self-sacrifice, and more earnest prayers for its success and extension throughout the world.

## MISSIONARY CORRESPONDENCE.

## LETTER FROM REV. J. RAMBO.

DEAR BROTHER :—The friends of our African Mission have cause to rejoice, I think, in the prospect of the ultimate success of the projected interior settlement near Nitie Lu. It was my privilege to visit that region in the spring of 1852. I spent five days in exploring the country, which lies on either bank of the beautiful Cavalla river.

I visited some eight tribes, and preached about twelve times, sometimes to large congregations. I can confirm all that Bishop Payne has written in regard to the mountain region at the Falls of the Cavalla, and in regard to the condition and number of the natives belonging to the "*twelve tribes*," which we pass in going the sixty miles to Nitie Lu. I remember to have counted about forty villages on both banks of the river, some containing 500 or 600 inhabitants. The aggregate population of those twelve tribes may be from 70,000 to 80,000. What a large and promising field! Oh, for men to enter and occupy it!

There are three things worthy of special notice in regard to that mountain region :

## I.—IT IS PROBABLY HEALTHY.

This is a most important consideration, as the coast proves everywhere to be ruinous to the health of whites. Twenty mountain peaks are visible in several directions from Nitie Lu. They range in height from 800 to 2,000 feet above the level of the sea. Let one of the highest of these be chosen. The dense forest should first be cleared from the summit; then let a Mission house be built. This might be a small one, till the place is proved to be healthy. Then it can be enlarged, and other buildings can also be erected.

I am confident that such an elevation must prove much more healthy than the sea-coast, where all our stations are low, and are in the vicinity of marshes, lagoons and rivers.

Since the new interior Liberian settlement, forty miles back of Monrovia, has proved so healthy, why should not the mountains on the Cavalla prove so too? Rev. Mr. Seys, Agent for the American Colonization Society, having one year ago chosen a hill, elevated some 700 feet above the level of the sea, had some acres cleared for the new settlement. Some small houses were erected, and gardens made and planted during last January. About the 1st of February, on the arrival of the M. C. Stevens at Monrovia, twenty-two immigrants were taken out to the new village



They slept one night on the way. They were pleased and happy in their new home.

What was the result? Why, complete success. There was little sickness, and not a single death during the nine months these men had resided there up to October, when last heard from. What better success can we ask for, or ever hope for, than this? May not the Bohlen Station prove as healthy as Careysburg? Let us test it.

## II.—THERE IS A LARGE POPULATION.

I spoke of *twelve* tribes between the coast and the mountain. Besides these, there may be thirty more within the same distance of Nitie Lu, in other directions. These are all densely populated. They average at least *seventy* persons to a square mile. If so, a region of 3,600 square miles, making "Bohlen" the centre, contains an aggregate population of 252,000! Here are souls enough to employ at least twenty ordained Missionaries. These could occupy several stations, each located on a beautiful mountain.

## III.—THIRTY TRIBES ARE READY AND WAITING TO RECEIVE THE GOSPEL.

Shall they have it? If men can be found to go, they shall at least *hear* it. There is no let nor hindrance whatever to the prudent Missionary. Talk of *cannibals*—raise objections on the ground of the *cruelty of the natives*! *There is nothing to fear*. Missionaries have been, and will be, received as *friends*.

Every tribe will not only *receive*, but *welcome* a Missionary. If, then, the heathen will not *molest* him, there is One in heaven who will protect, cheer and sustain the devoted men of God, who will go to help rescue these willing thousands from eternal destruction. Cannot the men be found? Are there none ready to say, "*Here am I; send me!*" What more promising field—what more important work can you engage in, Reader? Will you not go in the name of your Master, to help establish His kingdom in that dark and neglected land? If so, *great* will be your present happiness—*glorious* your future reward.

Yours, affectionately in Christ,

J. RAMBO.

January, 1858.

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## EXTRACT FROM REV. C. C. HOFFMAN.

### THE WORK PROGRESSES.

I started for Rocktown. N. S. Harris accompanied me. Reached there about one. After an early dinner, in company with Mr. Toomey, Harris, and Bedell—having strengthened ourselves by prayer, we went to the native towns to preach. In the large town the people assem-

bled in front of the king's house: we sang a hymn in Grebo. I stood and spoke, Mr. Harris followed,—the people were moved, some said they would give up their greegrees, and we went to their houses and got them. We then crossed a little stream, and went to the town on the rocks; having, spoken here, we met with like success; a number gave up their greegrees and we returned. On our way back, we said let us stop at Sia's house, (an old doctor,) and see what he says now. It was twilight; the old man was eating his casadas for supper, a few brands dimly lighted his hut.

"Well, Sia, are you ready to give up your greegrees? You heard our words this afternoon? Shall we take away these things, which provoke God to anger?"

He bid us enter; *he said we might take them away*; and, taking him at his word, we began to take them away. There were many. Bedell took a box on his head containing the most sacred, that to which they sometimes sacrificed bullocks. It had come down to him from his fathers. Harris had as many as he could carry, and I my hands full. The old man was firm, but not unmoved; his wife was in trouble, and wept, because we took the things which brought the family food and clothing, her husband being paid for soothsaying and making greegrees.

But the man was convinced of his sin, and the worthlessness of his greegrees. God grant that, from this step, he may go onward, and become a child of the light. When I lived at Rocktown he was a frequent visitor. I had often talked to him, and sometimes prayed with him; and the night we took away the greegrees we all knelt down in his house, and prayed God to be his God, to pardon the past, and help him for the future. The next morning he came to see me, serious and thoughtful, but not sorry we had taken his *lies* away. Leaving Sia's house we met some of our school-boys, who relieved us of our burdens, and we reached the Mission house.

In the evening had a meeting for prayer; had conversation with a young man who had fallen into sin, and with another who was to be baptized in the morning. Thus closed the day.

The day following went to two other towns to preach; but all the men in one were away, and we passed to the next, where we had a good and attentive congregation. Harris spoke with much earnestness. Returned to one of the large towns, and got a number more greegrees.

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## CHINA.

### EXTRACTS FROM LETTERS OF REV. J. LIGGINS.

SHANGHAI, Sept 1st, 1857.

THE seemingly untoward events in India, and the reverses of the rebels in China, may result in a much more protracted struggle between this country and England than very few at first anticipated; or if there be not

an actual carrying on of hostilities, at least the time for the re-adjustment of the treaties between the three Treaty Powers and China will be further in the future.

*This*, however, will be gained by the delay: the representatives of Western Nations, and especially of the United States and France, will have an opportunity of becoming better acquainted with the Chinese people, and with that excessively exclusive policy which the Chinese government have always maintained, and wish still to maintain. And then when the day comes for them to meet the Chinese Imperial Commissioners, they will be better acquainted with the manner in which they ought to meet them, and the line of policy which it is best for them to pursue; and the result may be a far better, and much more comprehensive treaty than would be framed if they were to proceed direct to Peking, or demand Commissioners to meet them immediately on their arrival out here. Intelligent Englishmen long resident in China have declared, through the press here, that the main reason of the failures of the embassies sent out by their own government to the Court of Peking, was, that those who were at the head of them were men who were not acquainted, as they ought to have been, with the Chinese government and people; and that they pursued a policy, which, while it might answer with most nations, is out of place in China and Japan, which shut themselves out of the brotherhood of nations, and indulge in arts and subterfuges which most other nations would scorn to use. It is a matter for rejoicing to the American Christian and minister, whether at home or out here, that the United States will be represented by one who manifests an interest in the extension of the Redeemer's Kingdom, and who has stated that it will afford him pleasure to be of service to the Missionaries in any way consistent with his duties in other relations. Our prayers should ascend that the blessing of God may rest upon his mission, and that he may be an instrument in the hands of God, of doing much for the complete opening of this vast empire to the spread of Gospel truth and Christian civilization.

#### EXAMINATION OF BOYS' SCHOOL.

In my last letter I made reference to the Annual Examination of the boys of the Boarding School. A few particulars concerning the school may not be devoid of interest.

There are in the school forty-one boys, who are taught daily, by Miss Fay, Yang-He-Ding, and two Chinese teachers who are not Christians. With the last mentioned the boys read the Scriptures in the *Vung-Le*, and the meaning of those words which they do not understand, is given them by these teachers in the Shanghai colloquial. The first class are now in the Epistle to the Romans, and the second in the Gospel of St. Mark. After they have read the lesson in the *Vung-Le*, and know the meaning of the words, they go to Miss Fay, who hears them read and translate



into English; and then she comments upon the lesson, making use of Barnes for the Gospels, and Dr. Turner for the Romans.

The first and second classes also read with these two Chinese teachers, the works of Confucius and Mencius, and from them they obtain the sound and meaning of the characters, and a commentary on the text.

The first class then go to Miss Fay, and the second to He-Ding, and translate into English. The Scriptures are now being read daily, and Mencius twice a week.

Miss Fay also instructs the first class three times a week in Gallaudet's Natural Theology, and the second and third classes in the Child's Book on the Soul. English Grammar and Writing, and Composition in Chinese and English, are also taught by her, twice a week. He-Ding also instructs the first and second classes in Arithmetic and Geography, and the third in Reading—all in English. The first class also study with him Peterson's Familiar Science.

He-Ding teaches four hours daily, and the other Chinese teachers seven. Daily Morning Prayers are conducted in the school by the Rev. Mr. Nelson, who also occasionally examines the boys in the Chinese Scriptures and Mencius.

On the Sabbath the Rev. Mr. Williams, Miss Fay, He-Ding, and myself, have each taught a Bible Class. Rev. Mr. Williams and myself in the morning in English, and Miss Fay and He-Ding in the afternoon, in Chinese.

#### CARRYING THE GOSPEL INTO THE INTERIOR.

The Rev. Mr. Williams and myself, before we reached Shanghai, were desirous, after spending a year or two in this place in obtaining some knowledge of the language, of going together to labor in some city farther in the interior. On our arrival we found that the Rev. Mr. Edkins, of the London Mission, was engaged in pioneer work of this kind; and about six months afterwards the Rev. Mr. Burden, of the Church Missionary Society, and the Rev. Mr. Aitcheson, of the American Board, succeeded in getting a house in the city of Ping Hoo, where for six months they preached to large numbers, and scattered widely the Word of Life. At the expiration of this time the Rev. Mr. Reeve, of the Church Missionary Society, who had charge of the Boys' Boarding School, and a Chapel, in the city, and the Rev. Mr. Hobson, the British Chaplain, became so enfeebled by ill-health, that they had to leave the field; the latter, it is hoped, only for a short time—the former without any hope of returning. There being no other Missionary, the Society requested Mr. Burden to give up Ping Hoo, at least for a season, and take charge of Trinity Church, and do what little he could at the Boys' School and the Chapel, in the city. The Rev. Mr. Aitcheson would resume his labors at Ping Hoo, if he could obtain some brother Missionary to be associated with

him. Rev. Messrs. Edkins, Williams, and myself, are the only unmarried men here now who could go, and the experiment of a married man going with his family has just proved unsuccessful, and doubtless will prove so for some time to come. The Rev. Mr. Edkins prefers going from place to place, remaining for a few weeks or months at each, to settling permanently at one place. For this work he is peculiarly adapted, being the best Chinese scholar now in this field, and from his intimate acquaintance with the Mandarin, able to converse fluently with intelligent men, come from what part of the empire they may. Rev. Mr. Williams and myself prefer going together.

The work in which these three brethren have been engaged, has the hearty approval, I believe, of every Missionary in Shanghai; and several are longing for the time to come when they can go, with their families, and settle in other cities; and as they cannot go, they look to those who can, to embrace the privilege of going where Christ is not named, nor His Gospel preached.

Having received nothing but words of approbation and encouragement, we trust that we are not merely following our own inclinations, but the leadings of His providential hand, Whose we are, and Whom we desire to serve. We propose to spend the month of October in visiting a number of towns and cities in this province, distributing the Scriptures and preaching; and from among the places visited, select one which we judge will be the best for us to commence a station in.

We are desirous of finding a place in a more elevated region of country, and in a northwesterly direction from Shanghai, and one of easy communication with this place. If not successful in finding a city in this region of country, where we shall be permitted to stay, we may go to Ping Hoo, though as it is in a southerly direction, we do not desire to go there, if we can get a good place to the north of Shanghai.

#### SERIOUS AFFLICTION IN THE FAMILY OF THE REV. MR. SYLE.

Under date of October 1st, 1857, Mr. Liggins writes: "Yesterday morning the messenger Death visited one of our Mission families, and removed hence dear little Arthur Syle, who was a general favorite. The other three children are also unwell, though it is hoped not seriously. It is indeed an afflicted family. May the God of all comfort and consolation be their stay and support, under this trying bereavement. After the funeral, which takes place this afternoon, Brother Williams and I will start on our Missionary tour. We are looking forward to going as far west as the city of Ta-Ping; where, a short time ago, a great desire was manifested for, and considerable interest taken in the reading of, the books of Scripture. We take along with us three thousand books for distribution, mostly books of Scripture.

We make room for the following Journal of the Rev. Mr. Liggins, giving some interesting particulars of Missionary life:

#### JOURNAL OF REV. J. LIGGINS.

*Tuesday, July 7th.*—As I was proceeding down the river towards Jung Dziang Kong, when about three miles from Shanghai, I noticed a few houses above the embankment on the southern side of the river. Hoping that these houses might prove to be part of a large village hidden from view, I ordered the boatmen to take me thither. I found that these houses formed part of the Roman Catholic village of Mong Tsiaë. When I asked the man who had charge of the Chapel, which as usual, contained numerous images, pictures, crosses, &c., how many of the people of the village were Roman Catholics, he replied, without the least hesitation, "all." The people informed me that there never was any preaching, but that every Sunday a French priest came from the city to "recite prayers" in the Chapel. The man in charge of the Chapel gave me to understand that he would greatly prefer that I should leave the village without preaching; but as I had not started from home with the intention of preaching there, neither would I return home without bearing my testimony to the truth. Some men having expressed a desire for books, I replied that I wished to preach, and afterwards distribute books. I then ascended a small mound and commenced reading to these and a few others who joined them. By the time the chapter was read, about thirty had assembled. I dwelt upon some of the fundamental doctrines of the Christian religion, without openly attacking the Romish system. Surprise was expressed when I stated that the Holy Spirit was the third person of the Trinity, and that it was sinful to worship images. Except by the remarks which were called forth by what I said on these two subjects, I was not interrupted, but was listened to with attention. As soon as I had concluded, a man who was standing near me, said: "Is the Jesus whom you worship, and whom the men of the Teen-Tsu-Kian\* worship, one and the same person?" I replied, "Yes;" whereupon he said: "Then the two religions differed but little." I answered: "No, they greatly differ;" and then entered at length into these differences—continuing the conversation, in which several others joined, until it was quite dark, the number of people all the while continuing to increase.

They seemed very much impressed when I told them that one of the worst things which the Roman Catholic Church had done, was to throw away the Second of those Ten Commandments which God himself had given to us from heaven, to form forever the Universal Moral Law. I repeated the Commandment to them, and said the reason of its rejection

\* Or the "Religion of the Lord of Heaven;" the name by which Roman Catholicism is known in China. Protestant Christianity is called Ya-Soo-Kian, or the "Religion of Jesus."



will be apparent to you every time you visit the Chapel in your own village, or any other Roman Catholic place of worship.

I trust that the reading of the books which I left with them, as well as the remarks made on this occasion, may be the means of arousing some spirit of inquiry and examination, into what is true and what is false, in the system which they profess to believe in.

*Saturday, July 11th.*—At the village of Lau-Zak, where Brother Williams and I both preached, we had a large number of hearers, and among them some who appeared to be very respectable and intelligent. After reaching home I resolved to preach at this large village at least once a week.

*Monday, July 20th.*—After Brother Williams and I had preached at the village of Ska-Mok-Jan, on asking if there were any present who were able to read, the people pointed to two females, and said: "They can read." The elder of the two read quite fluently, and appeared to be very intelligent. We found that they belonged to a family in good circumstances, which had engaged the services of a private tutor.

*Tuesday, Aug. 4th.*—At Loo-Ka-Zak, to-day, we had an attentive; and apparently, an interested congregation of eighty persons.

*Thursday, Aug. 6th.*—Almost as large a congregation to-day at Sih-Ka-Pang. One woman said several times, and in a manner which evinced that she felt what she said—"All your words are true and good."

*Friday Aug. 7th.*—During the delivery of the former part of my discourse, to-day, at Lau-Zak, several men who evidently belonged to the literary class, listened attentively, and with apparent satisfaction, while I endeavored to expose the folly and wickedness of idolatry. But as soon as I spoke of the innate depravity of human nature, and that the hearts of the learned as well as of the ignorant are depraved and sinful, they manifested their dislike to the doctrine by repeating over, in a loud tone, my remarks, and endeavoring to make them a matter of ridicule. Not succeeding in this with the people they immediately withdrew. Though I have not before witnessed such a decided manifestation of their dislike to this doctrine, I have, on several occasions, seen this class of men silently withdraw as soon as the offensive doctrine was touched upon. They hate the doctrine of human depravity, as much as they love that of the innate goodness of human nature, as inculcated by their own sages; and we may anticipate that the Gospel will have a much greater, and more speedy success, among the poor and ignorant worshippers of idols, than among the haughty, self-righteous, and semi-atheistical Confucianists.

*Thursday, Sept. 3d.*—Three times a year the principal gods worshipped at Shanghai, are carried by the people in procession through some of the streets of the city. One of these processions took place to-day.

While waiting to see the procession pass, a man came up to me, and said—"Do Western nations observe this custom?" I replied, a long time ago they revered and worshiped idols, but now they believe in and worship the One Only Living and true God, the Creator of Heaven and earth, and who in His Holy Word has commanded all men, everywhere, to renounce idolatry, and to believe in and worship Him alone. Quite a number of persons now collected around us, and an animated conversation was sustained for about half an hour: during which, I was enabled to make known to them some of the principal truths of revelation, and to tell them of the merciful plan of salvation through Jesus our Saviour. At the conclusion of the conversation a man on the outskirts of the crowd, said—"You are standing with your back to a manufactory of idols." On turning round I found to my surprise that I had all this while been leaning against the counter of a shop in which the idols we had been speaking about were made.\* I pointed to those which were exposed for sale, and asked the people, what power have those images? The man who commenced the conversation, answered, "None at all." Then, I said, is it not both foolish and sinful for living men to bow down before those lifeless, and powerless things? Some looked ashamed, while others spoke up and said—"It is the custom in China."

In saying that they gave utterance to a very sad truth. It is indeed but too true that the worship of stocks and stones is the custom throughout this vast empire, and has been for more than three thousand years, and will be for a long time to come, unless Christians shall realize more than they have yet done, their duty and their responsibility in reference to China. The Saviour's command, "*Go teach all nations,*" must not be disregarded by so many who can, and ought, to leave their native land, to preach the Gospel to the heathen. Eighteen hundred years have elapsed since our risen Lord and Saviour gave that command; and yet China, *the nation that contains more than a third of the whole human race*, is as sunken in superstition, idolatry, and wickedness, as it was on the day on which that command was given. *Nay, far more so*; for the longer a nation is without a knowledge of the true God, and of His Revealed Will, the more will it continue to increase in all those crimes and vices, mentioned by St. Paul in the first chapter of his Epistle to the Romans.

Christians at home should read the description of the character of the heathen, as given us by the inspired Apostle; and remember that, not only do the many millions of China pay Divine honors to "those things which their own hands have fashioned and made," but that they are also continually indulging in those sins and vices of which the Apostle speaks. And when they call to mind these things, should not the earnest prayer of each one be, "Lord, what wilt thou have me to do?"

\* The fronts of most Chinese shops are removed in the day time, and the counters are close upon the street.

*Friday, Sept. 11th.*—At the Boys' School-house attended the baptism, by Mr. Nelson, of Chai's mother-in-law, and of *Vun Yu*, one of the most promising members of the school. The former is not expected to live but a few days, and the latter is dangerously ill. It was a deeply impressive scene; and it was very affecting to listen to their profession of faith in Jesus, and their renunciation of idolatry, and of all the works of the world, the flesh, and the devil.

*Sunday, Sept. 13th.*—In the morning preached for the Rev. Mr. Burden, at Trinity Church. Though considerable rain was falling, still there was a good attendance. It is very gratifying to see that the members of the mercantile community attend these services so well.

*Tuesday, Sept. 25th.*—Rev. Mr. Williamson, of the London Mission, having succeeded in getting a house in the city of Ping-Hu, sixty miles distant from here, left Shanghai to-day, in company with Mrs. Williamson. I spent last evening with them, and found that the unwillingness of the Chinese officials to allow them to remain at Soong-Kong, has not in the least discouraged them in their attempts to live at some city farther in the interior, where the Gospel is not preached.

Besides the weekly preaching at Lau Zak, aided by Chai, two services a week have been held at Ts'a-Ka-Pang, viz.: on Sunday and Thursday; on which days I have also catechised the boys of my school. Nothing of special interest has occurred since I last wrote. The two applicants for baptism, previously mentioned, continue to be instructed by Chai and myself.

On three of the other four days of the week, I have preached, either alone or in company with Brother Williams, at some of the numerous villages adjacent to Shanghai.

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## PROGRESS OF THE GOSPEL.

It is sometimes urged as an objection to Foreign Missions, that progress therein is so very slow that, practically, it amounts to nothing. Now, although as has been well said and often repeated, "we are not responsible for results," faithfulness in the use of means being the limit of our responsibility, still we may answer the objection, and at the same time encourage our own faith by looking a little at results, and we shall find that progress is not so inconsiderable as some men would have us believe.

A kind friend has furnished the following statement of facts with reference to this matter, which cannot fail to interest our readers :

"Missions have been established in the Sandwich and neighboring groups of islands, not half a century. Yet in that bosom of the sea, the Church Missionary Society, the London and Wesleyan Societies, and especially the American Board of Commissioners for Foreign Missions,



have fifty-four thousand seven hundred scholars under daily instruction ; report forty-five thousand nine hundred communicants, and there are two hundred and thirty-nine thousand nine hundred professed Protestants. The Sandwich Islanders are a nation of Christians. They support their own clergy, build their own churches, and send out their own missionaries. Twenty American and some forty Native ministers are supported entirely by that formerly heathen people.

“Eleven hundred and sixty-nine converts were added to the churches there last year. The communicants number now, twenty-one thousand nine hundred, and the Hawaian Government supports schools embracing twelve thousand pupils, at an expense of forty thousand dollars. Forty years ago that was a nation of savages.

“The religious state of India is now attracting much notice. No well-informed person any longer believes that the existing rebellion arose from the prevalence of missionary efforts. On the contrary it is found that where Christianity has most extended, the country is quiet ; that the rebels are the Sepoys, whom a blind policy has prevented from learning anything of the Gospel, and that where missions have not been established or only partially, as in the province of Oude, there rebellion has raged with barbarian inhumanities. You find no disorder in such districts as those of Tinnevely and Travancore in the south of India. In proof of the progress of the Gospel, look at these districts.

“Missionary effort has been made in Tinnevely for about seventy years, long enough to reach some good result : and you find in connection with the Church of England alone upwards of six hundred village congregations, about forty-five thousand baptized converts, and ten thousand children in the Church schools. The proportion of communicants to baptized is about one in six ; and if there are not at least one hundred communicants in every village of eight hundred nominal Christians, the missionaries think the state of religion very low. In our own Church at home the proportion is about one in ten, in India one in six. These Indian Christians give evidence of the reality of their consecration to Christ ; *e. g.* a missionary published a devotional book, filled with prayers, instructions and meditations for Christians ; a book which none but spiritually minded believers could enjoy. *Three thousand copies* were printed, and the whole eagerly purchased by these children of God. These people are poor, and yet they have contributed in one year nearly three thousand dollars in alms and for missions. Now this is a specimen of the reality of religious progress in one part of India. What else, indeed, should we expect of the people when we can give such a testimony concerning their native ministry ; for during an excitement in the Punjaub, when all the white population were fleeing to the fort, and the native pastor was advised also to take refuge there, ‘No,’ he replied, ‘I would rather die in my home than flee. I preach to the people every day that they should not fear those who kill the body but

fear God. I cannot leave, for my act would be opposed to my teaching.' Noble heroism. It reminds one of the time when Nehemiah answered his tempters, 'Shall such a man as I flee?' "

These are illustrations of real progress of the Gospel in Missionary stations wherever Christ has been long enough preached to form the character of the people. And then consider the fact that the world, wherever it is accessible, is dotted with Missionary stations. The American Board of Commissioners for Foreign Missions alone have over two hundred stations, over eight hundred missionaries and assistants; while the Church Missionary Society alone, representing only part of the Church of England, has more than two thousand one hundred missionaries, agents and teachers; while the converts of these and other societies, at home and abroad, are numbered by hundreds of thousands. This is substantial progress. Religion is making its way; and wherever it lodges in a human heart or in a nation, becomes a felt power. Mark the changing sentiment of Catholic Europe as to Protestant Christianity. Mark especially the marvellous transformation of the Mussulman mind. Free religious toleration in Turkey—greater freedom than in France! Who would have deemed it possible five years ago?

Our twenty-five or thirty years in Greece and Africa have told wonderfully on the enlightenment and reformation of the people. A half century in China, with the working of schools, presses, and itinerating native ministers, must produce marvellous changes in the moral and religious condition of the stereotyped childhood of that Empire. These are the means to the end. They never yet have failed. They work slowly but successfully. "WORK AND WAIT."

We take from a table of statistics, published in the American Tract Society's Christian Almanac, the following:

"Number of Protestants in India, Ceylon and China, five hundred thousand; in Australia and Polynesia, one million; in Africa and its islands, seven hundred thousand."

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### *SPEECH OF A NATIVE EAST INDIAN.*

As an indication of the opinions and feelings of the respectable class of natives of India towards the Christian Missionaries in that country, we copy from the *Englishman* a part of the speech of Baboo Duckinarunjun Mookeyce, made at a general meeting of the British Indian Association, held in Calcutta on 24th of July last. Referring to a speech of Lord Ellenborough, in the House of Lords, in which he observed that the recent mutinies in India were attributable to an

apprehension on the part of the natives that the government would interfere with their religion, the Baboo said :

“ Speaking as I am from the place which is the centre of the scenes of these mutinies that have drawn forth the remarks of Lord Ellenborough, and possessing as we do the advantages of being identified in race, language, manners, customs and *religion* with those misguided wretches, who have taken part in this rebellion, I feel it incumbent upon me to point out his lordship’s mistake. I but give utterance to a fact patent to us all, when I say, that the government have done nothing to interfere with our religion, and thereby to afford an argument to its enemies to weaken their allegiance.

“ The abolition of the diabolical practice of infanticide by drowning children in the Gunga, by the Marquis of Hastings, of the criminal rite of Suttee suicide, by Lord Bentinck, and the passing of other laws for the discontinuance of similar cruel and barbarous usages, equally called for by justice and humanity, by Governors General, (though they existed among us for ages,) never for a moment led us to suspect that our British rulers would interfere with our religion, or weaken the allegiance of any class of subjects in India. And is it to be supposed that Lord Canning’s subscription to the Missionary Societies has ignited and fanned the awful fire, the flame of which now surrounds the fair provinces of Hindostan, and has changed the obedient and faithful native soldiers of the State into fiends, who delight in plunder, massacre, and destruction ? No, certainly not ; our countrymen are perfectly able to make a distinction between the acts of Lord Canning, as a private individual, and his Lordship’s doings as the Viceroy of Her Gracious Majesty Queen Victoria.

Then as to the Missionaries : a man must be a total stranger to the thoughts, habits, and character of the Hindoo population, who could fancy that because the Missionaries are the apostles of another religion, the Hindoos entertain an inveterate hatred towards them. Ackbar, of blessed memory, whose policy Lord Ellenborough pronounces as peculiarly adapted to the government of these dominions, (and which no doubt is so,) gave encouragement to the followers of all sects, religions, and modes of worship. *Jageers* and *Altumghas* bearing his imperial seal are yet extant, to show that he endowed lands and buildings for Mahomedan Musjids, Christian Churches, and Hindoo Devaloys. The Hindoos are essentially a tolerant people, a fact which that sagacious prince did fully comprehend, appreciate, and act upon ; and the remarks of Lord Ellenborough that Ackbar’s policy should be the unvariable rule of guidance for British Indian Governors, is most correct, but in the sense I have just explained, and should be recorded in golden characters on the walls of the Council Chamber. When discussing an Indian subject, it should always be remembered that this country is not inhabited by savages and

barbarians, but by those whose language and literature are the oldest in the world, and whose progenitors were engaged in the contemplation of the sublimest doctrines of religion and philosophy at a time when their Anglo-Saxon and Gallic cotemporaries were deeply immersed in darkness and ignorance ; and if, owing to 900 years of Mahomedan tyranny and misrule, this great nation has sunk in sloth and lethargy, it has, thank God, not lost its reason, and is able to make a difference between the followers of a religion which inculcates the doctrine that should be propagated at the point of the sword, and that which offers compulsion to none, but simply invites inquiry. However we may differ with the Christian Missionaries in religion, I speak the minds of this Society, and generally of those people, when I say that as regards their learning, purity of morals, and disinterestedness of intention to promote our weal, no doubt is entertained throughout the land, nay, they are held by us in the highest esteem. European history does not bear on its record the mention of a class of men who suffered so many sacrifices in the cause of humanity and education as the Christian Missionaries in India; and though the native community differ with them in the opinion that Hindoostan will one day be included in Christendom, for the worship of Almighty God in His unity, as laid down in the Holy Veds, is and has been our religion for thousands of years, and is enough to satisfy all our spiritual wants ; yet we cannot forbear doing justice to the venerable ministers of a religion who, I do here most solemnly asseverate, in piety and righteousness, alone are fit to be classed with those Rishes and Mahatmas of antiquity who derived their support and those of their charitable boarding schools from voluntary subscriptions, and consecrated their lives to the cause of God and knowledge.

It is not therefore likely that any little monetary aid that may have been rendered by the Governor General, in his private capacity, to Missionary Societies, should have sown the germ of that recent disaffection in the native army which has introduced so much anarchy and confusion in these dominions.

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## PROTESTANT MISSIONS IN CHINA.

(From the *North-China Herald*, Sept. 5, 1857.)

THIS day, August 5, 1857, Protestant Christians complete the first half century of their Missionary labors in "the land of Sinim."

A few brief details regarding these will surely be acceptable to the readers of the *North-China Herald*—to those abroad, not less than to residents here; indeed, something of this sort is due to those who have shown themselves friendly to the Missionary enterprise in this country.

The whole number of laborers sent by Protestant Churches is now about



four hundred. Of these, nearly one-half have been ordained ministers of the Gospel; a few have come out as Medical Missionaries or Secular Agents; the others have been, either the wives of the Missionaries or unmarried ladies, nearly all of whom, both the married and unmarried, have engaged directly in the work of education, or other Missionary duties.

Coming, as these have, from twenty and more different Boards or Associations, Protestant Christians of almost every denomination, and in nearly every part of Christendom, have here their representatives: consequently a very large amount of personal interest is concentrated on this field of labor, in magnitude second to no other on earth, whether regard be had to the work to be performed, the numbers to be acted upon, or the good results certain to follow in good time.

The increase in the number of laborers has been very gradual: during the first ten years they were but four, counting only the men; in the second, fifteen; in the third, thirty-nine; in the fourth, one hundred and five; while during the last decade of years the numbers have nearly or quite doubled.

At present, in Shanghai, there are two-and twenty ordained Missionaries, three Missionary physicians, and one lay-agent; also four unmarried and sixteen married ladies, with five-and-twenty children; or, say, seventy-one in all.

Means are not at hand for giving more than an approximation to the exact numbers now at the other stations.

At Ningpo, say, sixteen ordained Missionaries, seventeen ladies, and twenty-six children.

At Fuh-chau, seven Missionaries, three ladies, and ten children.

At Amoy, eight Missionaries, six ladies, and thirteen children.

At Hong-Kong and Macao—there being none at present in Canton—say, twenty-two Missionaries, eighteen ladies, and twenty children.

Besides these—237, more or less—there are several families and others now absent from China, yet still in connection with the Missions here, and expecting, ere long, to return to their respective stations.

The labors performed, from first to last, have been so various, and in such diverse circumstances, that, for the most part, none but general estimates can be set down at all: the acquisition of this language, in its numerous forms and dialects, and the preparation of linguistic apparatus to aid therein; the daily labors of oral preaching in churches and chapels, in temples, and on the highways; in their own residences, and from house to house; in tours on land, and while in junks or boats on the rivers; often to solitary individuals, occasionally to vast congregations, but most frequently to small audiences of a few tens; the translation of the sixty-and-six books of the Old and New Testaments into the general language, and parts thereof into several of the dialects, together with printing of the same, and the getting ready the material means for that purpose; the

preparation of Christian Tracts, and the distribution of these and of the Sacred Scriptures; also the establishment of boarding-schools and day-schools, with the writing of books for the same; the organizing of Bible Classes and meetings of inquiry; the conducting of catechetical services, and the examination of candidates for Christian baptism; watching over infant churches, instructing the ignorant, and striving to reclaim the wanderers; visiting the sick and the blind, and distributing medicine and alms to those in need; likewise, collecting and publishing various information, and the preparation of journals and letters, for public bodies and private friends;—all these, and other such like things, make up the catalogue of labors, which, during the days and nights of the last fifty years, have given ample occupation to the hands and heads of all these four hundred men and women, who have entered on this wide field.

These labors, taking them all in all, have been very abundant, well-directed, and are not wanting in good and great results. It should be borne in mind, that many of the laborers have but recently entered on their work, and that it is still rather the seed-time than the harvest. In the essentials of Christianity—its cardinal doctrines and facts—a large amount of instruction has been communicated to the Chinese. In such a field as this, where the term of service is so short, the laborers cannot expect to see but a part, and often it must be only a small part, of the legitimate good fruits of their work.\* Enough, however, they can see to call forth abundant thanksgiving for the past, and to inspire courage and hope for the future, knowing that the work, in which they are only co-laborers, is of no doubtful issue.

\* \* \* \* \*

Among those who have come to China, under the auspices of the Protestant Churches, for Christ's sake and His Gospel, there are many worthy and noble examples—both men and women—of zeal and labor, of faith and patience. Not to mention the living, such were Robert Morison and William Milne, Samuel Dyer and David Abel, Edwin Stevens, Pohlman, Goddard, Lowrie, and W. H. Medhurst. These, and others whose names are less known abroad, have done much excellent work, the fruits of which will doubtless, by divine grace, make many souls happy and blessed for ever.

The present prospects, and the signs of the times too—when compared with what met the lonely adventurer on these shores half a century ago—how very different !

In coming to China, that zealous and heroic man realized what, as now

\* In one of the Missions at Amoy—that of the London Missionary Society—there were baptized, during the last ten years, one hundred and eighty-two adults, and about the same number in the Mission of the American Board. In other Missions, and at other places, the numbers professing Christianity have been much less; in some of the Missions, however, there have been more additions to the Churches during the last eighteen months, than in all the previous years of their history.

appears, had been the earnest prayer of his youth, "that God would direct him to that part of the Missionary field where the difficulties were the greatest, and, to all human appearances the most insurmountable." Then not only did an exclusive native policy restrict all intercourse with foreigners to one narrow spot, and to one small company of monopolists, but his own Government, also, was so afraid of giving umbrage to the Chinese, that Morrison found it necessary to cross the Atlantic, and to come to Canton in a vessel not carrying English colors. And on his arrival there, for a season he was watched with a jealous eye, and even by those who not long subsequently, were eager to secure the benefit of his services in the advancement of their "Honorable Trade."

For more than twenty years afterwards, he labored almost alone—the only Protestant Missionary resident in this empire. Milne came to Macao, but was forced away; and, as others who followed him, he found a residence at the "Straits." To preach the doctrines of Christ, or to profess and practice His religion, was then, by the Penal Code of the Great Pure Dynasty, declared to be a capital crime. Then, too, by common law, or the "old customs" of this realm, all the foreigners in Canton, regarded as merchants, and "so booked," were required, after the business of a season was over, in spring, to retire from the city of Rams, and migrate to Macao. By special permission, said merchants were permitted to bring their families to reside within the jurisdiction of the Portuguese settlement; but no "barbarian woman" could be allowed to approach even the suburbs of the provincial capital. For attempting such a monstrous act, on one occasion, all commerce was stopped, and the whole Imperial cabinet and dragon-throne together, were moved for the immediate expulsion of the two or three fair intruders.

Such was the state of affairs in 1830, those palmy days of monopolies and Cohongs. Four years later, the exclusive rights in China of the Hon. East India Company terminated. The royal commission, under Lord Napier, arrived in July, 1834. Denied an audience with the Governor at Canton, in the first place, the generous nobleman, unwilling in any way to compromise the honor or the rights due to foreigners, and harrassed and constrained, retired to Macao, where, shortly afterwards, on the 11th of October, he expired.

A few weeks previously—August 1st, 1834—Dr. Morrison had died at Canton, leaving there, in the missionary work, only two persons, who for three or four years had been his co-laborers in the dissemination of Biblical truth, chiefly by means of the press and the agency of one native Evangelist.\*

\* During the public examinations, and within five successive days, upwards of eleven thousand Christian Tracts, or parts of the Holy Scriptures, were distributed by Liáng Afáh to the literati in Canton. It was on one of those days, probably, that Hung Siutsuen (Tae-ping-wáng), then a candidate for literary honors, received a copy of "The Good Words," which subsequently made so deep an impression on his heart.



Early in 1839 came the imprisonment of all the foreigners in Canton, and the surrender of the twenty thousand and odd chests of opium ; next came, on three successive years, armed expeditions, and the signing of the English treaty before Nanking, on the 29th of August, 1842, and finally, two years later, the Act of Toleration, given by the vermilion pencil, dated Táukwáng, 24th year, 11th month, 19th day, or December 28th, 1844.

Thus, by a wonderful and mysterious Providence, wide and effectual doors have been opened for Protestant missionaries. As yet their work is but begun ; to it, however, they are fairly committed. By Him who holds all power, both in heaven and on earth, the disciples of the Lord Jesus are commissioned to give the bread of life—the word of God—to all people. This high warrant, in God's own good time, will most assuredly be fully executed ; and as the years roll on, during the next coming half century, His truth, if we rightly read the promises, will make achievements, bright and glorious beyond anything witnessed by His people on earth since the days of the Apostles and primitive martyrs. China can be no exception.

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### INTELLIGENCE.

WE are much rejoiced by news, received just as we go to press, of the safe arrival at Monrovia of the brig Ocean Eagle, in which vessel, it will be remembered, sailed our beloved missionary teachers, Miss Ball, Miss Hogan and Miss Brittan. We have room only for the following extracts from a letter from Miss Ball, dated Monrovia Harbor, Nov. 27, 1857 :

After a long passage of fifty-one days from the Highlands, we arrived here yesterday ; all heartily grateful to the kind hand of our Heavenly Father in protecting us on our way, and permitting us to gaze upon the shore of that land in which has been, and is to be, our home. Excepting myself, all our company had a long and painful initiation to sea-life, several continuing to be sick till our fourth week at sea. God has been very gracious to us, *three unprotected ones* ; we have felt, indeed, that His arms of love have been around us, and sweetly has He united our hearts together in love to our Saviour, and to our holy calling.

In our captain and company we have been much favored ; we can hardly express sufficiently our appreciation of Captain Yate's kindness.

#### SWEET COMMUNION WITH THOSE AT HOME.

With our Bibles and Prayer Books, on each Sabbath and lecture evening we have mingled together our voices with the great congregations in the United States ; and as we realized that our own pastors and loved ones were repeating the same words and offering up the same petitions, our hearts



often swelled, and we exclaimed to each other, how sweet is *our* communion of saints.

We have very sad accounts of Mrs. Payne's health.

#### ANOTHER EARNEST CRY FOR MORE MISSIONARIES.

The Bishop and Mr. Hoffman are as well as usual. Oh, that some ordained missionaries may speedily be sent forth ere these unceasing laborers faint under their heavy burden. To-morrow early we expect to leave for Cape Palmas. I hope we may arrive before Sunday.

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Dec. 15th, 1857, to Jan. 15th, 1858.

#### Maine.

Augusta—St. Mark's, S. S. . . . \$5 00  
Oldtown—St. James',  $\frac{1}{2}$  . . . . . 1 50      6 50

#### New-Hampshire.

Hopkinton—St. Andrew's,  $\frac{1}{4}$  . . . 3 00  
Portsmouth—St. John's . . . . . 27 59      30 59

#### Vermont.

Burlington—St. Paul's . . . . . 20 00  
Randolph—Grace . . . . . 6 56  
Rutland—Trinity, \$20; do., S.  
S., \$14 . . . . . 34 00  
Sheldon—Grace . . . . . 10 30      70 86

#### Massachusetts.

Andover—Christ, \$28 65; do.,  
S. S., ed. F. Clark, Af.  
\$5 84 . . . . . 34 49  
Lowell—St. Arne's . . . . . 30 00  
Northampton—St. John's, S. S.,  
China, \$18 40; do., ed. at  
O. A., Af., \$8 40 . . . . . 26 50  
Northfield—"A friend to Mis-  
sions" . . . . . 2 00  
Pittsfield—Edward A. Newton 50 00      143 29

#### Rhode-Island.

East Greenwich—St. Luke's . . 10 00  
Jamestown—St. Matthew's . . . 2 00  
Middletown—St. Mary's . . . . 5 00  
Pawtucket—St. Paul's, from lit-  
tle Mary . . . . . 1 00  
Warren—St. Mark's,  $\frac{1}{2}$  . . . . . 30 12  
Westerly—Christ, S. S., ed. in  
Africa . . . . . 20 00  
Wickford—A. M. Thomas . . . . 10 00      78 12

#### Connecticut.

Danbury—St. James' . . . . . 9 27  
Greenwich—Christ . . . . . 19 16  
Hartford—Christ . . . . . 60 95  
Hawley—Grace . . . . . 36 35  
Middletown—Holy Trinity . . . 25 17

New-Haven—St. Thomas', S.  
S.,  $\frac{1}{2}$  . . . . . 20 25  
" Trinity, "A Friend,"  $\frac{1}{2}$  . . . 5 00  
New London—St. James' . . . . 50 00  
Newtown—Trinity . . . . . 23 27  
North Haven—St. John's . . . . 5 00  
Stonington—Calvary, S. S., Af. . 25 00  
Stratford—Christ . . . . . 23 15  
Waterbury—St. John's . . . . . 5 50      308 07

#### New-York.

Bay Ridge, L. I.—Christ, S. S.,  
\$45 42; do., for Hoffman  
Station, Ch, \$25 00 . . . . . 70 42  
" Christ, a member, "H.  
G. H." . . . . . 50 00  
Brooklyn—St. John's, a mem-  
ber . . . . . 5 00  
Cohoes—St. John's . . . . . 8 00  
Cooperstown—Christ, Women's  
Saving Fund, \$13 30; Chi-  
na, \$1; Af., \$2 . . . . . 21 30  
Delhi—St. John's, S. S., Christ-  
mas off, Af. . . . . 13 30  
Greenbush—Ch. of the Messiah . 4 37  
Greenpoint—Ch. of the Ascen-  
sion . . . . . 1 25  
Hudson—Christ, S. S., three  
classes, Af. . . . . 1 42  
Manhattanville—St. Mary's, S.  
S. . . . . 8 61  
Morris—Zion . . . . . 10 00  
New Brighton—Christ, \$62 84;  
add'l, \$5 . . . . . 67 84  
New-York—Trinity, S. S., ed.  
Walter Bulkley, Af. . . . . 10 00  
" St. Peter's, S. S., a scho-  
lar, St. James', Af. . . . . 3 00  
" St. Luke's, \$80 36; add'l,  
\$5 50; add'l, 50c. . . . . 86 36  
" Ch. of the Incarnation, S.  
S., ed. E. Harwood, Af.,  
\$25; ed. H. E. Montgomery,  
China, \$25; Gen., \$1 . . . . 51 00  
" "S. P." . . . . . 3 00  
Northville, L. I.—Young Peo-  
ple's Missionary Society . . . 5 00  
Ogdensburgh—St. John's . . . . 15 00  
Pelham—Christ, S. S., for Af. . 12 00  
Peekskill—St. Peter's . . . . . 5 00  
Ulster—Trinity . . . . . 5 00  
Waterford—J. Knickerbacker,  
Esq., through Bishop H.  
Potter,  $\frac{1}{2}$  . . . . . 250 00  
Yorkville—C. E. P. . . . . 2 00  
Miscellaneous—"A Friend's  
children on Staten Island," 1 00      709 87

## Western New-York.

Homer—Calvary, \$4; do., S.  
S., ed. H. S. Gunn, Africa,  
\$2 12

6 12

## New Jersey.

Clarksboro—St. Peter's, S. S. . 17 00  
Hoboken—Trinity, Ch. . . . . 33 00  
" Grace Chapel, S. S.,  
ed. Grace Wright, Af. . . . . 20 00  
Mill Burn—St. Stephen's . . . . 11 00  
Morristown—Church of the Re-  
deemer, S. S., ed. James H.  
Tyng, Af. . . . . 20 76  
Newark—House of Prayer . . . . 8 50  
Rahway—St. Paul's, S. S., In-  
fant class, for Af. . . . . 4 00  
Miscellaneous—"A friend of  
Africa," . . . . . 50 00 164 26

## Pennsylvania.

Columbia—St. Paul's, for Africa  
and China . . . . . 9 57  
" St. Paul's, from "H. H.,"  
for Africa and China . . . . 10 00  
Butler—St. Peter's,  $\frac{1}{2}$  . . . . . 5 00  
Downington—St. James', Africa,  
\$10; do., S. S., Africa, \$10 20 00  
Dundaff—St. James', S. S., Af. 15 24  
Honesdale—Grace, S. S., for  
China, \$16 28; do., a little  
boy, \$0 73 . . . . . 17 01  
Montgomery Co.—Union Ch. . . 30 00  
Philadelphia—Gloria Dei Ch.,  
S. S., Af. . . . . 20 00  
" St. Philip's . . . . . 200 00  
" Mrs. Rebecca Gumbes . . . . 50 00  
" By Miss E., for the bene-  
fit of Mr. Hening . . . . . 91 32  
Port Richmond—Church of the  
Messiah . . . . . 4 00  
Radnor—St. David's, Af. . . . . 25 62  
Reading—Christ,  $\frac{1}{2}$  . . . . . 13 20  
Summit Hill—St. Philip's, S.  
S., Af. . . . . 1 78  
Tamaqua—Calvary, S. S., Af. . 5 00 517 74

## Delaware.

Long Neck—Chapel of the Com-  
forter . . . . . 2 00  
Indian River—St. George's . . . 1 68  
Middletown—St. Anne's, \$2 57;  
Children of do., Af., \$7 . . . . 9 57  
Millsboro—St. Mark's . . . . . 1 32  
Washington, D. C.—Christ, S.  
S., ed. two children in Af. 40 00  
" Christ, J. P. Ingle, Ann.  
Sub., Af. . . . . 10 00 64 57

## Maryland.

Ann Arundel Co.—St. James'  
Parish, Rev. Mr. Dillon,  
Rector . . . . . 30 00  
Baltimore—Emmanuel, S. S.  
Miss. Assoc, Af., \$112 50;  
Chi., \$62 50, ed. H. V. D.  
Johns; Henry Martyn and  
Chas. R. Howard in Africa,  
\$75 . . . . . 250 00  
" Christ . . . . . 114 78

## Catonsville—St. Timothy's, S.

S., Af. . . . . 13 42  
Ellicott's Mills—St. Peter's, Af. 17 07  
Prince George and Charles Co.—  
St. John's . . . . . 2 50  
Worcester Parish . . . . . 15 00 442 77

## Virginia.

Amelia Co.—"Epiphany Offer-  
ing," . . . . . 2 50  
Alexandria—Theo. Seminary,  
Ladies' Sewing Society . . . 54 35  
" Christ, by Rev. C. B. Dana 80 00  
Bedford Co.—Liberty, Miss Ma-  
ry R. . . . . 5 00  
Big Lick—St. John's, China . . 20 00  
Culpepper C. H.—St. Stephen's,  
Af. . . . . 10 00  
Dimwiddie Co.—Bath Parish . . 5 00  
Fairfax Co.—Miss L. C. B., Af. 5 00  
Fauquier Co.—Leeds' Parish,  
Rev. T. Duncan . . . . . 30 00  
" Leeds' Par., Colored S. S. 5 00  
Hanover Parish—St. John's,  $\frac{1}{2}$ ,  
\$9 25; add'l, \$1 35 . . . . . 10 60  
Hanover Co.—Beaver Dam De-  
pot, Miss M. C. N., \$5;  
Miss L. N., \$5 . . . . . 10 00  
" St. Martin's Par., Carrier  
Dove Soc. for Mrs. Syle's  
School . . . . . 2 00  
Hedgesville—Mt. Zion Church  
Missionary Society . . . . . 7 00  
Laurenceville—St. Andrew's,  
China . . . . . 9 00  
Lunenburg Co.—Cumberland  
Par., \$15; Af., \$10 . . . . . 25 00  
Martinsburg—Trinity, Ladies'  
Miss. Soc. . . . . 17 53  
Petersburg—Grace . . . . . 30 00  
Richmond—H. P. Lefebere's  
School for the "Virginia  
School" at Zing Zah, Chi.,  
\$120; Gen. Chl., \$45 67 . . . 165 67  
St. Andrew's Par.—Trinity, Dr.  
Haskins, \$5; Mr. George  
Chambliss, \$5, Af. . . . . 10 00  
Williamsburg—Bruton Parish,  
 $\frac{1}{2}$ , for Chi., \$10; do., add'l  
\$30 . . . . . 40 00  
Warrentown—Mrs. H. E. Skin-  
ker, Af.,  $\frac{1}{2}$  . . . . . 5 00 548 65

## North Carolina.

Beaufort Co.—Trinity Chapel,  
 $\frac{1}{2}$  . . . . . 2 38  
Elizabeth City—Christ, ed. W.  
Martin, Af., \$10; Rev. Mr.  
Rambo's Mission, \$26 . . . . 36 00  
Greenville—St. Paul's,  $\frac{1}{2}$  . . . . 5 12  
Georgetown—Grace . . . . . 12 75  
Plymouth—Grace . . . . . 2 00  
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